The American Missionary

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"THE FOOL"

A NOTABLE sign of the times appears in a play entitled "The Fool," which is now running at one of the New York theaters. This drama deals with "the possibility of following the Golden Rule; the possibility of living, in one's business and home life, along the line of the Sermon on the Mount." The hero is no mystic, pietist or faddist, but a perfectly normal American of the modern type, a member of a rich and fashionable social circle. This man, having accepted Christ as his Lord and Master, undertakes to carry out Christ's teaching in practical, every-day life. In his steadfast pursuit of this purpose he encounters all sorts of opposition, both from the rich and the poor. They call him "a fanatic," "a nut," "a lunatic," "a fool." They laugh and sneer at him, they accuse him of the foulest crimes; he suffers personal violence at their hands. Nevertheless he gets out of life a zest, a deep satisfaction, a glowing happiness to which they are utter strangers.

Even more significant than the drama itself is the story which the author, Mr. Channing Pollock, writer of many plays, has been telling about how this play came to be written and produced. He felt that we were "going crazy on the subject of material achievements." It seemed to him that any nation that did not progress ethically and spiritually as it progressed materially was "going on the rocks." He observed the breakdown of authority in the nation, in the family, in the individual. He was pained by the decadent condition of the stage. Under the influence of such impressions he wrote this drama and put his heart into it.

After many refusals a manager was found and the play produced. At first the box office showed no sign of interest; "the theater crowd stayed away just as twenty managers said it would"; then letters began to be received commending the play, three hundred of them from clergymen, seven hundred from teachers. On a single day as many as seven hundred and fourteen such letters were received. Thereupon the audiences began to increase, soon the people were coming in such numbers that it was impossible to receive them all and now the whole house is sold out for months ahead and seven companies are preparing to take the play out over the country.

Thus "The Fool" seems to have discovered for itself another and a vaster public than that which delights in the bedroom farce and the musical comedy, a public composed of those who care for the real things —real art, real music, real thinking—of folks who are above all interested in spiritual verities and are hungry to know the truth about God. So we have, from an unexpected quarter, additional evidence of a movement, of which there are many tokens, the turning of the tide away from materialism and back again to faith. For the Christian preacher who has a real message, for the church which actually possesses the spirit of its Master, a day of new and vaster opportunity seems close at hand.

THE COMMISSION ON MISSIONS

The Unenlisted Majority

By Rev. James E. McConnell, *Associate Secretary*

"I suspect that it is easily within the truth that of our over 800,000 *Co gregationalists, fully* 500,000 *are not reasonably solicited for their interest a contributions under the apportionment. I have no shadow of a doubt b that the full* $5,000,000 *could readily be contributed by our constituency, a with spiritual profit, and that the one thing lacking is a sufficiently effecti plan of missionary education and promotion to secure not only the* $5,000,0(*but very much more than that."**

The most pertinent inquiry suggested by the above quotation is, what sh we do about it? The situation which exists as thus suggested is not o with which we as a denomination ought to be satisfied. Something needs be done to secure the interest and the cooperation of the unenlisted majorit To be conscious that there are probably 500,000 of our Congregational Chur membership who have no interest in the denominational missionary progra such as leads them to contribute thereto, is a confession of weakness and i efficiency that ought to impress every loyal Congregationalist.

While the leadership of the church generally may rightly be called up to help solve the problem of interesting the uninterested and securing the active participation in the missionary program, yet **the final dependen is and must be upon the pastors of the churches.** The best literature th could possibly be prepared and distributed and every other means will fa short of meeting the need unless they are adequately supplemented and r enforced by the urgent and repeated presentation of the pastor.

What are some of the basic facts upon which an effective appeal to t unenlisted majority should rest? At least three may be specified as wort of consideration. First, **the fact that men generally respond to the call be heroic.** A few Sundays ago in the First Presbyterian Church of New Yo City Dr. Harry Emerson Fosdick preached to a congregation that crowd the great edifice to the doors. His text was, "Shall your brethren go to w and shall ye sit here?" (Numbers 32:6.) These words were addressed Moses to the children of Gad and the children of Reuben when they we inquiring of the great Hebrew leader whether they could be allowed occupy the land on the east side of the Jordan while their brethren we on to subjugate and occupy the area which was on the other side of t river. As a consequence of the appeal which Moses made, the people a dressed saw the unworthiness of their request and were led to revise the attitude and their proposal so as to declare their readiness to take their plac in the forefront of the advancing hosts of the Israelites. They had thought taking their ease with their property and their families while their brethre participated in the warfare that had to be waged in order to effect the co quest of the Promised Land. By appealing to them on the ground of the latent but stifled heroism their great leader secured their enlistment and the effective assistance in the overthrow of the enemies of Israel and the occup tion of the land which had been promised to them.

* From the report of Dr. C. E. Burton to the Commission on Missions, Chicago, January 24-26, 192

Secondly, **men dread the charge, either implied or actual, of cowardice.** here is a wholesome fear in every right-minded person that he may not easure up to what might reasonably be expected of him. The endeavor to rove to the members of the unenlisted majority that the time may come when ney will be ashamed of their inactivity may lead them to forsake their indifference and so increase what is now the enlisted minority until it shall become ne majority.

Phillips Brooks once preached a great sermon on "The Curse of Meroz." t will be recalled that Deborah sang a splendid, proud song of triumph after ne and Barak had gained a great victory in the plain of Esdraelon over their nemy, Sisera. She recounts the tribes who had responded to the appeal and ad shared in the intensity and bitterness of the struggle. In the midst of the rrent of appreciation and adulation there appears a strain of fiery indignaon. A certain town or village, Meroz by name, had failed to respond to the ppeal for help. The fierce and even vindictive words of the furious but xalted woman who composed the song burst from her lips: "Curse ye Meroz, aith the angel of the Lord; curse ye bitterly the inhabitants thereof, because ney came not to the help of the Lord, to the help of the Lord against the ighty."

No trace of Meroz now remains. Explorers have sought to locate the ttle village, but no one has been able even to guess where it once stood. In is violent outburst of Deborah we see the contempt and anger with which ose of righteous and consecrated zeal regard such as are unwilling to take part in the conflicts of the ages. Meroz stands for the shirker; for the one ho is willing to let other people fight the battles of life while he participates the spoils without any outlay. The inevitable outcome for the shirker and ne slacker is uselessness, and uselessness is a consequence of cowardice and alse humility and indolence. No one can look forward with satisfaction to ne prospect of being regarded as an embodiment of the sluggard, as portrayed the Book of Proverbs, or as a Uriah Heep on account of his false humility, r as a duplicate of Crillon, whom Henry IV. of France is said to have saluted fter a great battle had been fought and won: "Hang yourself, brave Crillon; e fought at Arc and you were not there."

Thirdly, **obedience to the commands of Jesus.** The farewell message hich Jesus delivered to his apostles just before the cloud received him out of eir sight was: "Go ye therefore and make disciples of all nations—teaching em to observe all things whatsoever I commanded you."

Can a truly conscientious Christian disciple feel that he is loyal to the Master whom he professes to serve when he is doing practically nothing in ne way of a loving and an implicit obedience to this expressed command? Not only does the missionary obligation involve obedience to the commands f Jesus; it even actually involves our attitude to him personally, for did he ot say in one of his never-to-be-forgotten parables, "Inasmuch as ye have one it unto one of these my brethren, even these least, ye did it unto me"?

The ministry of healing at the hands of physicians through hospitals stablished in every city and respectable-sized town throughout the country is rgely supported by Christian benevolence. Of the 130 hospitals in New York ity 113 are supported to a greater or less extent by the Christian churches and ynagogues of the city. The ministry to the bodies of men, however, is not the nly ministry which needs to be performed in order that the will of Christ may e done. Their minds and their immortal spirits need to be taught and directed o that they may not fail of finding the path that leads to abundance of life and eace here on this earth and to the culmination of all joy and blessedness in he world and life that all Christians believe is to follow the life that now is.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

The Results of the Pre-Easter or Lenten Program

By Rev. Frederick L. Fagley

THE pastor and church who have worked together in carrying through a pre-Easter or Lenten church program will find on survey the results of such a program in his church that:

He will have developed in the thinking of his people through his pre-Easter sermons clearer conceptions of God and of the Gospel of Christ for the individual and for the world.

He will have trained and given exercise to a group of church workers and it will be found that these workers will be drawing closer to Christ as they serve with the pastor day by day.

He will have gone over the fundamentals of Christian faith with the boys and girls of his parish and will have secured the assent of many to unite with the church and to enter the Christian life.

He will have unified his people in prayer and will have made available the resources of spiritual power in the life of the church.

And finally, through his Holy Week and Easter services, he will have demonstrated the essential oneness of the church and that if the people and pastor are united in a great program and are willing to put into it the best of their lives, they will experience a deepening of their love for Christ; they will be made conscious of the leadership of the Spirit and they will find their hearts made glad by the seal of approval that will be placed upon the worship and service of the church.

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After Easter

AFTER Easter there is usually a decided let-down in church work. This should be on the surface only, for this period should be devoted to what military leaders call "consolidation of gains." The term simply means that when an army has advanced and established outposts by charge or other manoeuvre there must be a period of surface quiet that the outposts may be linked up with the main body of the army, channels of communication established and one outpost connected with another. In the work of the church the consolidation of gains is no less important than in military life. The permanency of the work done during the Lenten period depends quite largely upon the effectiveness of that following Easter. If the new members who are brought into the church and others who have experienced a deepening of religious life are not given special care and new opportunities for service much of the influence of the work will be lost.

Some commercial and business organizations are putting into practice one of the very effective features of the work of the early church, that is, the establishment of the chain method of interesting new members. Various city chambers of commerce, for instance, have adopted the plan that when a new member has been secured for the chamber he is forthwith commissioned to secure another new member. He is listed as a "front-line man" until he has secured his new member, when he becomes a member of the main body and

ıe new man he has secured takes his place in the front line until he likewise ecures his new member. Many will recall reading how the early church had plan like this, that the young convert to the church was received on probation ntil he brought someone to the Christian community, when he became a full ıember and his friend became a probationer until he likewise brought in his ıember. One of the best forms of service for new members is for them to eek to interest others. Pastors who use new members in this fashion aim to mit their activity to bringing their friends into the congregation, rather than ɔ have the new members engage in more general personal work.

The reception of new members brings to the pastor the task of building ıe new people into the life of the church. To do this he will want above verything else to make his new members feel at home in the church and in s services find some worthy task to do. Here he will find his social service, ıissionary education and religious education programs of great value. To ut the right person at work at the right task is one of the marks of true eadership. If a pastor can do this easily he will find his work greatly simplied. The following suggestions, prepared by Dr. Charles E. Burton, have een used by many churches with good results:

A certificate of church membership should be given to every new ıember. With it there should go simple instructions for the personal religious fe, an outline of the opportunities and responsibilities of church membership nd an invitation to subscribe to the church and its benevolences. Do not be fraid of making religion sordid by introducing finances. If you leave them ut you are likely to dwarf the spiritual life of the new member.

Social connections are important. Plan a reception to new members ıithin a week after they are received. Make it an actual introduction of the ıew members to the church people. Do not stop here. Definitely arrange or intimate acquaintance on the part of every new member with a circle of hurch people. Here is where your parish organization is of importance.

Watch over the new members faithfully until they are thoroughly nducted into the life of the church. If they are absent from the Sunday ervice, call them up on the 'phone the next morning, or write them, or call eighboring members of the church, asking them to inquire; or, best of all, all upon them personally on Monday, letting them know that you missed them. Here again the parish organization is most useful. In the larger churches ommittees should attend to this, with or without the pastor's cooperation.

Assign some responsibility to every new member. Each one should ɔe introduced to the department of church life which is appropriate—the ıomen to the women's organizations, the young people to the young people's rganizations, etc. Usually there is need of helpers in the Sunday School. n many churches the choir needs new material. Every pastor knows what ıeeds to be done in the church and through the church in the community.

Other ways of enlisting new members will suggest themselves to he ingenious pastor. The important thing is that it should not be allowed to ɔ unattended to for the lack of plan.

Continuation Plans: Many pastors are finding it of great service to ontinue a quiet campaign for church members after Easter, looking forward ɔ a reception of new members on Mother's Day, Children's Sunday or on some Sunday in May or June. There are always some who, though willing, cannot ɔe present at the reception at Easter or near Easter and others who made the lecision too late to be received. For those pastors who conduct their pastor's raining classes after Easter such a reception is a necessity. If the church ınderstands that the work of the church does not end with Easter it will be ncouraged to look at the program as an all-the-year-forward movement.

THE PASTORS' SECTION

Christianity Greatens Personality

By GEORGE A. GORDON, D.D., *Boston, Massachusetts*

IT IS the fashion today with certain thinkers to say that religion means the effacement of the individual person. The moral will, they say, is defensive aggressive, militant, and of course gives one the sense of selfhood. Religion they say, is the opposite of this; it means the passing of the human will into the will of the Highest. The image of morality we have in the rower, who by his stroke and his pull propels his boat; the image of religion we have in the tide that carries the boat whithersoever it will. This is true only of the religions of despair which teach that the will is desire, that desire is evil, that it never can be satisfied, and that the only happiness is for individuality to lose itself in the sea of Being, and of extreme mysticism which looks forward to the absorption of the will and the soul in God.

Every healthy religion, every religion of hope, greatens the human being Christianity gives us the vision of God as our Father. What father ever wanted to annihilate his child or absorb it in his own being? Christianity gives us the vision of God as the awakener, educator, perfecter, of the individual human being. It is not true to say that because God is, we are nothing it is true to say that, according to Christianity, because God is, we are real and that we have the capacity to become real in a grander way.

Till his call came to him from God, till religion took hold of him, Abraham amounted to nothing; he remained a mere capacity and no more. But when the vision of God entered his mind, and he followed it, when it called him to leave his country, his kindred and his home, then his career became an epic pilgrimage and his character became of consequence to three great divisions of the human race. Till he was spoken to out of the midst of the fire, Moses was an insignificant person. His program for his brethren in bondage, his commission as friend and deliverer, his power as law-giver and legislator, the significance of his person, unparalleled in the history of his race, came to him out of religion. It was God who made him great.

Till his vision came to him as he worshiped in the temple, of God in the world and above it, filling the Universe, Isaiah was of no special account Out of that vision came the substance and the fire of his prophecy, his wisdom and power as a statesman, his significance as a character, and his value as a teacher and guide for religious people to the end of time.

What was the influence of Jesus over Peter? It was an influence that made a timid man heroic, an impulsive man steadfast; it was a power that made a man whose natural character was like shifting sand into rock, a fisherman of Galilee into a great apostle of the new faith. Paul was a great man under any light; but he was a man undeveloped, morally crude, fanatical in the extreme, till that vision came to him on the way to Damascus. Out of that heavenly vision came the greatest man of his age, whose thoughts and words will be read with gratitude while the world lasts.

These are typical facts. They declare what Christianity does for a man It does not efface, it does not make the will quiescent, it does not give him a

) in a prayer meeting only or in a cloister cell all by himself; it makes him yet more energetic, a yet more self-conscious, a yet more available and ındly accountable human being.

What do these facts mean? In the Hebrew faith, and supremely in ristian faith, the individual human being is a reality, he is a child of God. ɔd is the father of his spirit; that spirit is substantial, and according to ristianity it endures forever. According to Christianity a man is not ım of light from some central luminary, a bubble on the stream of time, crest on the breaking wave, a leaf in the wind. Because God is, man is, d is real and he has the capacity, through yielding himself more and more his God, to become a reality of ever-greater compass, depth, intensity, power, d to move in a grand self-consciousness and accountability. Man is a nker, a lover, a doer, accountable to the Eternal Thinker, Lover, Doer.

The Universe, according to Christianity, is not a kind of soup with human ngs thrown into the boiling caldron to be boiled down into the fluid mass, ne to pollute it, others to enrich it, and thus to disappear. That is no true ıception, according to Christianity, of this Universe. The one supreme ul, and all human beings created by his Spirit, real from the first, real ough time, real forever; there is the metaphysic of the Christian faith.

Again, Christianity as an experience is ever an accentuation of the indi- lual human being. Religious experience, Hebrew and Christian, comes fore us in various characters. Let me mention some of them. Religion grief: "Against thee, thee only, have I sinned, and done that which is evil thy sight." That great emotion of grief, what does it do for the individual ın? It makes him stand out clear, distinct, terrible in his woe. Religion love: "O how love I thy law!" In that emotion the "I," the personal being, magnified and consecrated. Religion is joy: "Who for the joy that was before him endured the cross, despising the shame." Joy in fact and in ɔspect accentuated, lifted into still greater power even, the personality of sus. Religion is penitence: "God be merciful to me the sinner." Is there y effacement here? Is there not an awful accentuation of the "me" the e who makes the confession? Religion is sometimes the fight with evil: buffet my body and bring it into bondage." Here we have God energizing e human will, delivering it from evil, the source of illumination, depth, wer, all issuing in the accentuation of personality, all culminating in a soul ɔously, triumphantly aware of itself in the being of the Eternal.

Christianity begins in vision, goes on to emotion, consummates itself in ll, and everywhere brings into distinctness the reality of the individual man being. Night makes invisible all individual things in their character d distinction, but when day breaks over the world everything stands out its own character and individuality. God is light, and when that light breaks er the soul and over society, all souls stand out in their own pure indi- luality and sacredness before him.

You will hear many voices telling you that religion means a minimum being for this world, an immense sacrifice of your real self. Get rid of at delusion as soon as you can: it is a delusion. Christianity means the vation of your intelligence to its highest power, the deepening of the whole ɡion of affection within you, and it means the forming of a purpose in ıich your vision and your emotion, your intelligence at its best and your eling at its best, shall be gathered up, consecrated, turned into character. ıd that is all that we take with us into the other world; we take no money, social position, nothing but the vision and the emotion that have been ned into purpose, into character, out of which the new life in the Eternal orld shall flow.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Our work at Ellis Island steadily grows, Mrs. Pratt being assisted nc only by Miss Armaghanian, who gives all her time to the work, but also b Mrs. Birsnek, who has been giving part time during January and Februar

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Dr. Royce is in Southern California and recently assisted in a successfi campaign for $40,000 for the Glendale Church. He is also lending his advic and assistance in the campaign for a great church in the Wiltshire distric

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Dr. Dana has delivered lectures in Atlanta Theological Seminary an Piedmont College, creating a profound impression by his message. He ha also been studying the unique development of the "Larger Parish" in L Grange, Georgia, and is now visiting some of our rural fields in the Soutl

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The lecture, entitled "The Beginnings of Home Missions," has been re vised. It has been loaned to the South Dakota churches for the months c March and April, but after that will be routed for some months from th office. "Some Glimpses of the Frontier" has also been revised and will b ready for circulation by April 15.

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Plans for Summer Conferences are under way in several of the wester states, notably in both North and South Dakota, Montana and Colorado. Th programs of many of these Conferences combine sessions for ministers an also for young people, the latter movement being specially significant as seems to be springing up simultaneously in several parts of the country witl out concerted effort.

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As spring approaches, calls for Ford cars increase. No less than seve cars are urgently needed. They would be distributed as follows: Alabam one; Montana, one; Wyoming, two; Louisiana, one; Colorado, one; fc foreign-speaking work in Minnesota, one. The average cost of a car, full equipped, is about $500, freight rates varying according to the section of th country. Communications should be addressed to Secretary Frank L. Moor 287 Fourth Avenue, New York City.

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The annual meeting of the trustees of the Country Life Academy at Sta North Carolina, was held at the Academy on March 7. President Green report showed that the year just past had been a good one both from th standpoint of financial support received and work accomplished. Among thos present were President Frank R. Shipman of Atlanta Theological Seminar Superintendent Lewis H. Keller of the District of the Southeast, Presider Frank E. Jenkins of Piedmont College, Assistant Superintendent Fred I Ensminger, Director Malcolm Dana and Secretaries Halliday, Bloom an Woodberry.

The Future of Congregationalism on the Pacific Coast

By Superintendent George F. Kenngott, *Los Angeles, California*

Editor's Note: This address was one of seven delivered at the Midwinter Meeting in Chicago. "The Future of Congregationalism in the Southeast," by Superintendent L. H. Keller, appeared in the March issue. Others will be published later.

THE theory of Economic Determinism carries so much truth in solution that it often passes for the truth, the whole truth and nothing but the truth. The aspects of nature, said Buckle, mold and control human conduct. Life began in the river valleys, where nature produces abundantly the means of subsistence and the points of social contact are facilitated. The deserts have ever called lonely men to worship, the mountains develop hardy free men, the restless sea still entices venturesome Argonauts to launch forth into the deep. Salubrious climate, good water and plenty, productive soil and rich mines lure men from old lands to new. "Westward the star of Empire makes its way" and "Westward, Ho!" has been the bugle call to hardy pioneers. Economic pressure, the necessity of getting a living, has caused many treks into the wilderness and migrations across the Seven Seas. The potato famine in Ireland revolutionized New England, and the lure of gold transformed California from a Spanish ranch to an American commonwealth.

And so said Theodore Roosevelt, who had much to say of the "Winning of the West": "The Mediterranean era died with the discovery of America, the Atlantic era is now at the height of its development; the Pacific era, destined to be the greatest of all, is just at its dawn."

Man must live by bread, truly, yet "not by bread alone, but by every word that proceedeth out of the mouth of God." And, long before Jesus insisted that man must seek first the Kingdom of God and his righteousness, thus putting first things first, Socrates declared that the real things of life are ideas and ideals, and that the things we touch and taste are but shadows of the real things. And, in these latter days, when the Economists defined value as utility and scarcity of things, John Ruskin, poet and seer, defined value as valor, and in the face of the current theory of Economic Determinism and black materialism, proclaimed the new-old Gospel of Jesus, that the real values of life lie in the life abundant, in liberty, justice, freedom, personality, self-realization. And the other day, Bergson, the philosopher, expressed the conviction that "Man's physical power had increased so much faster than his spiritual power that no adequate control existed." Where shall we find self and social control?

Wonderful and mighty are the economic resources of the Pacific Coast. What forces will control them? Will self-seeking, the inordinate love of pleasure, the worship of gold instead of God, miserliness and extravagance, rule; or will love and good-will, devotion to the good, the true and the beautiful, the spirit of social service and the socialization of wealth (coined service), ability and strength? Who and what will subdue the earth? The forces of materialism or spiritism? The doctrine of Economic Determinism, black materialism, crass individualism, philosophic Sole-Ipsism, race prejudice and class pride, exploitation of material resources for private gain, skinning the soil and wasting the water and the wealth of the hills for personal profit, independency running riot into anarchy?

A CALIFORNIA DRIVE

Or, the ideals of the Pilgrims who worshiped God according to the dictates of their conscience, who founded a state without a king and a church without a bishop; who built the church and school side by side, and early established the free college with its fine motto of "Christo et Ecclesiae," concerning whose descendants it was written as they went forth from college halls to die for liberty and union, one and inseparable:

Though love repine and reason chafe,
There came a voice without reply,
'Tis man's perdition to be safe,
When for the Truth he ought to die.

The future of America in general and of Congregationalism in particular on the Pacific Coast lies in the answer to these searching, fundamental questions.

As to the Pacific Coast, I spent a summer in Alaska and know something of its economic resources in its mines and fisheries, its fields and forests. Few realize the wealth of that great empire, "Seward's Folly," which combines the marvelous beauty of the fiords of Norway, the mountains of Switzerland, the sky-blue waters of Italy's shores, and the riches of all three. But depressing is the sight of the exploitation of these resources for private gain and the sordidness of much of the human life. Will our missionary societies withhold men and money for the evangelization of Alaska?

The Hawaiian Islands, which properly should be included in the Pacific Coast area, and so become more intimately related and tied-in-with the Pacific Coast Conferences, I have not yet seen. But the resources of the sugar plantations, the wealth of its hills and the expanse of its harbors are beyond the fondest dreams of the pioneers. The islands present a serious problem in race amalgamation and in the assimilation of Pilgrim ideals.

In the summers of 1910 and 1918 I made extensive investigations of the U. S. Indian Reservations and the Indian Mission Schools in behalf of the oldest missionary society in the country, "The Society for Propagating the Gospel among the Indians and Others in North America," by and with the approval of the U. S. Indian Bureau. This brought me to many remote places far beyond the beaten path and I was profoundly impressed by the scenery and resources of the Pacific Coast states, which always seemed so far away from Boston. Thrice I had visited Europe before I went for the

first time to the Coast, having spent seven months studying the native habitat of the immigrant populations of the eastern textile cities in the lands around the Mediterranean. Becoming exposed, rather late in life, to the scenery, climate, resources and opportunities of the Pacific Coast in general and Southern California in particular, "it took," and I have never recovered. I am a confirmed optimist regarding the Pacific Coast as the result of rather careful investigations, considerable discrimination as to fact from fiction, realities from pipe-dreams and a correlation of the facts.

I saw the rich, red mud, a life-giving stream, flow down for the first time from the Roosevelt Dam to enrich the Arizona desert. I saw the great forests of the Northwest, the rich orchards, the waving fields of grain and the vast expanse of sea stretching out to the setting sun and bathing the shores of Japan and China.

Already the Rocky Mountain and Pacific Coast states have nine million residents, but "when all the practically available water resources are brought to bear on the tillable areas of these western states, they can produce enough to sustain two hundred million people." California alone has an area fifty per cent greater than Italy, with a population of three to four millions as compared with Italy's forty million. Certainly, California can support as many people as Italy.

The main sources of physical power have been muscle, fuel and water. Much of the Great War was waged for the possession of coal mines and oil wells, which are exhaustible. The seat of hydro-electric power, practically inexhaustible, is in the western states, with 72.73 per cent of the water-power of the total estimated 54,000,000 horsepower. Of this, Washington has 8,647,000, Oregon 6,615,000 and California 7,818,000, as compared with New Hampshire's 244,000 and Massachusetts 224,000, through which flows the Merrimack River, turning more spindles than any other river in the world.*

The four leading natural factors which have contributed to the growth of Los Angeles from a city of 102,479 in 1900 to over 812,000 in 1922, and probably 900,000 in 1923, are climate, soil, water and location. In 1922, ninth in population and wealth of American cities, it was tenth in industry, having 3,800 manufacturing establishments with a value of manufactured products of $800,926,641. Admiral Benson declared that Los Angeles harbor is destined to be the greatest port in the world, because of its relation to the Orient and the Panama Canal; already it is the greatest lumber and oil port in the world.

The West, even more than the East, is dependent on cooperation, not only for power over natural resources, but still more for social control. New as this country is, many a recognized social reform originated here. The greatest democratic revolution of the time started in the West. Full suffrage for women was first adopted by the western states. Popular election of senators, the initiative and referendum had their beginnings in the same territory. Taking the last forty years together, California has led the country in educational standards and attainments. Los Angeles alone has 800 schools, having bonded itself last year for $19,000,000 for new schools, an amount almost equal to the cost of its aqueduct, which brings an abundant fresh water supply 250 miles from the snowclad slopes of the high Sierras.

Again, the test question, "Will these natural resources, this immense hydro-electric power, release the energies of mankind from physical drudgery for spiritual activities? Will human power be consumed, not in physically producing mechanical power, but in spiritually controlling it and in utilizing its multiplied application for the supreme end?"

Leisure tests life. With no wood

*See "Intensive Powers on the Western Slopes," by L. C. Barnes.

to cut, no water to draw, no coal to lift, no ashes to sift, no snow to shovel, with a climate that lures one forth to mountain and sea every day, with gasoline at nineteen cents a gallon and flivvers at $300.00, with thousands of miles of good roads and hydro-electric power of a hundred horses to obey every man's order, how will the Californian spend his time when he is not working for a living and what will he do with his unearned increment? Will he use his surplus time and money for the development of ideas and ideals, for growth in altruism, for progress in arts and science, in religion and literature? Now is the time and opportunity for men of ideals, for the church of the Living Truth and the Abundant Life, to impress themselves upon the fluid life and the mobile population before they set hard and fast in the direction of materialism and individualism. Ten years now on the Pacific Coast are worth a cycle of Cathay. How we need men of light and leading, of character and ability, of Christian training and ripened experience, of good judgment and real consecration! It's now or never! There is a terrible, yet exhilarating immediacy about the whole call for the evangelization and Americanization of the Coast.

Because the future of America lies on the Pacific Coast, there lies also the future of Congregationalism, which impressed itself on New England and then on the Western Reserve. I was bred in the belief that Congregationalism could not be propagated west of the Hudson River. Then the dead-line moved to Chicago, where the associate editor of *The Congregationalist* still issues his admirable articles from "The Western Window!" But the Camino Real is on the Pacific Coast. What a denominational revolution to move the headquarters from Boston to New York, which always seemed to me so far away from the "Hub" of the universe! When will it move to Chicago? It can in two jumps make Los Angeles, where its future lies and where no one sneers at anything without going to heaven, or "way back East."

Do you realize the amazing growth of the cities on the Coast? Southern California, where once the Indians roamed and the padres sauntered, has become citified, where everybody speeds and not even the preachers tarry. We shall still have our country fields and rural opportunities, our purely missionary work among the migrant Mexicans and the Japanese gardeners, but the appeal from the rapidly growing city is loud and immediate. And, if we are to continue the growth of our Christian colleges and theological seminaries, if we are to have a strong home base in the coming years for the American Board

LEMON GROVE, SOUTHERN CALIFORNIA

and all our missionary enterprises, then we need to establish at large initial expense more churches like the Church of the Messiah and Hollywood in Los Angeles, growing at the rate of a hundred thousand a year.

Our home missionary policy is substantially as follows: First, the establishment of as many new churches in growing, residential sections of the cities, by and with the advice and approval of the Denominational Superintendents' Council, representing a dozen denominations, as the Conference and Los Angeles Church Extension Society can finance. No sooner had the Extension Society freed itself from the financial responsibility of Hollywood Church, the site for which cost $23,000, than it gathered funds and pledges on a five-year program and began the new Wiltshire Church, costing $36,000 for land and parish center. The Conference also has undertaken responsibility for a second church in Long Beach, with a property investment of $36,000. Three other churches should be established at large initial expense, in Burbank, San Pedro and Santa Monica. I would not say that our denomination has too many little churches, but it certainly has not enough strong churches. And it costs no more to build houses of worship, attractive and efficient, on good lots than on poor ones. The church should have the best site on corner lots, not less than 150 by 200 feet, so that the wayfaring man shall not err in finding it. We have solved several difficult situations by transplanting churches from small, inside lots, to large and conspicuous corner lots. We could soon cut the "nerve of missions" by withholding men and money from our city missionary societies.

Second, with regard to missionary churches long established in the cities, the policy has been to encourage and urge these churches to come to self-support on some adequate basis. Eleven such churches, long on the missionary list, came to self-support within the last two years, to their own delight, and that of the Conference Directors, thus releasing much-needed funds for the new enterprises. "The prolongation of infancy," said John Fiske, "is a mark of high civilization." Congregationalism is too highly civilized with the prolongation of infancy of so many of its churches which, old as Methusaleh, still cry for the pap.

Third, we have a great and free field in such communities as Seeley and Calipatria in the Imperial Valley and Tehachapi in Kern County, where the members of many denominations united in the Congregational Church, admirably fitted by its policy and ideals to serve the whole community. When the Blaine-Cleveland election was in doubt for several days, and Blaine was asked for a statement, he replied: "We claim everything." Congregationalism can rightfully claim as its own all independent, community and union churches, except the Fundamentalist, and they will go to their own place. Few communities will take us for first choice, but they will as a "dernier ressort." Our eastern brethren do not realize how few original Congregationalists there are in our California churches. I attended the annual meeting recently of one of our typical village churches and in the large audience discovered only one original Congregationalist and not one person from New England. They were from Missouri and Iowa! What a wonderful opportunity we have to establish community churches!

Fourth, communities within ten miles of large population centers, connected by good roads, offer peculiar difficulties. The particular problem is to get first-class ministers who will remain long enough to develop a worthy work. The cause of many of our church failures is due to the intermittent nature of our moral undertakings.

Fifth, there is the purely missionary work among the Mexicans, Japanese and Chinese and other alien races, which I have no time to discuss.

Of primary importance is the scrapping of certain theories, ideas, ideals and doctrines which have helped to create confusion of machinery. The German bureaucracy and militarism were due to the conception of God as a patriarch and benevolent despot and themselves as his favorite children. With the subject of Fundamentalism discussed on every side, and certain doctrines of Fundamentalists becoming tests of faith and bulwarks of orthodoxy, it behooves us as Congregationalists to scrap every idea and doctrine, every mechanical theory of the Atonement which would interfere with the Pilgrim fundamental dictum of the right of the individual conscience to determine all matters of faith and conduct and to declare anew that every man must worship God according to the dictates of his conscience, that more truth will still break forth from God's Word, that ancient creeds are about as valuable as last year's birds' nests, and that where the spirit of the Lord is there is liberty. The fundamentals for Congregational Christians are in *John* 3:16 and *John* 17:19; and no Christian society, least of all a Congregational church, should require more, certainly not less, than Jesus required for membership in the company of his disciples. Nowhere does he require a creedal test, but always the test of motive, attitude, good will, charity; nowhere did he require assent to a theory of inspiration, a doctrine of the Atonement, a belief in his second coming. He said, "Seek ye first the Kingdom of God and his righteousness." He said, "Come, take up the cross and follow me." The picture of the Great Assize appears in *Matthew* 25, and his judgment was altogether social, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." His theory of government was neither patriarchy nor matriarchy, but pediarchy, as he set a child in their midst and said, "Of such is the Kingdom of Heaven."

The emphasis of the first Christian century fresh from the hands of Jesus was on character. Greek philosophy introduced the creedal controversy; and Roman jurisprudence, the governmental theory of the Atonement and the ecclesiastical machinery of autocracy. Even Paul said the test of faith was not creed nor theory, not miracles nor tongues, but charity and good will. Let us then get back, or rather forward, to Jesus, who declared the fundamentals to be in service and ministry, as he stooped down in the upper room and washed the feet of his disciples who were quarreling for the mastery. The greatest scrapping needed today is that of all ideals contrary to the life and spirit of Jesus in the interests of a democracy that must be made safe for the world. The scrapping of kings and kaisers, of popes and bishops, of battleships and submarines, boots but little unless the expulsive power of a new affection for God and man drives out envy and hate, race prejudice and class pride, ecclesiastical chicanery and creedal controversies and makes of all men brothers motived by right reason and good will.

POMONA COLLEGE

Alameda Park Community Church

By Robert Allingham, *Portland, Oregon*

WE HAVE just held our first Annual Meeting and Banquet. Seventy people sat down to the tables at 6:30 on Wednesday evening, January 3. The pastor announced that fifty per cent of the purpose of this meeting was to get better acquainted with one another and with the plans and program of the church for the year. He asked that a general introduction take place at every table and that the hour for the meal be spent in free and informal social intercourse. It may be necessary to explain the reason for this. The church is not quite one year old. Scores of families have moved into this section of Portland within the past three years and it is a common experience with the pastor to find that one family does not know the name of the family next door.

ROBERT ALLINGHAM

The first great task before the Community Church as some of us see it is to get the people acquainted with one another, to get them to fraternize, to get the community spirit started. It is a common experience now to hear people say, "I have come to *know more people* in Alameda Park within the last six months than I became acquainted with in the twelve or fifteen years that I have lived here before the church came."

But the real romance of this church is connected with its entrance into the community. It had a hard time to be born. Certain people of Alameda Park objected to a church coming in. Three reasons were given: first, some people did not want the church building next door to their homes; second, some people were afraid that the residential restrictions would be violated by the erection of a public building, and, third, there were some who did not want a church at all.

To some of us these were not valid reasons to retreat and so we stayed on. We changed location in order to comply with the first objection and secured a beautiful triangular lot on one of the most popular drives in the city. We were surrounded on all three sides with streets. Still we were pursued and when the building was about one-fourth up we were enjoined and we obeyed. We took the attitude of non-resistance, never took the offensive, and so after a while those who opposed us decided to raise the injunction and we started to build again. We hurried it through as fast as the contractors could do the work and on the first Sunday morning —March 12, 1922—at ten o'clock when the doors swung open, fifty-nine children marched into the building and had their first lesson in religious instruction in the little Alameda Park Community Bungalow Church.

President Clark, of Pacific University, who at that time was president of the State Conference Board, and Dean Bates, of Pacific University, together with Superintendent and Mrs. A. J. Sullens, were there when the doors opened to the children and they became the teaching force for that day. At the church service following, a congregation of over eighty-five gathered—several from out of the city and members of our other Congregational churches—as well as friends in the community who stood loyally by us from the very beginning and whose encouragement as well as pleas for a place for their children to have the necessary religious education of childhood and youth urged us to see this thing through. Dr. Sullens preached an appropriate sermon and made an eloquent plea for the support and success of the church here.

ALAMEDA PARK COMMUNITY CLUB

One of the most interesting and humorous incidents in the whole proceedings was what occurred in several of the homes of those who objected to the building going up. Their children were forbidden to go to the Church School, but on the morning of the first day when they saw other children going many of them stole out through the back doors, crossed the lots, came down alleys and were present and enrolled. Their enthusiasm at the dinner table over what they saw and heard and their appeals to let them go again repeated day after day between the first and the second Sundays touched the parental hearts and the next Sunday they came, this time dressed up and carrying their nickels and dimes.

Gradually the opposition disappeared. Today the church has made a place in the hearts and homes of the people of Alameda Park such as no prophet would have foretold twelve months ago. At the present writing the Church School has a membership of over two hundred. Seventy-five children under six years of age are enrolled in the beginners' department. Camp Fire Girls and Boy Scouts are organized, and recently the Pilgrim Boys' Chorus—a new Oregon Congregational product—of thirty-five boys, with a regular and trained director, meet each week for practice and give programs at the church on Sunday evenings. The Church School is certainly an ecclesiastical melting pot since almost everyone of the representative denominations has contributed to it, nor is it one whit less a racial melting pot.

The success of this enterprise ought to call for serious consideration on the part of the Extension Boards to duplicate in half a dozen places each few years churches which will come to a place of prominence and usefulness in the Kingdom of God without having to sow their ecclesiastical wild oats, often spending a decade or more on the verge of dissolution with the "Missionary Oxygen Can" at their bedside to keep them from breathing their last.

A group of young people, sometimes reaching as high as forty, meets the pastor at a study class on Sunday evenings from 6:30 to 7:30. The Sunday morning service at the present time is on the order of a forum, attendance reaching as high as ninety.

A daily kindergarten meets at the church from 9:30 to 11:30 each day and serves a great purpose, as there are only a few kindergartens in the public schools of the city. Our motto is, "A Church That Serves."

The aim of the church is self-sup-

port on the first anniversary. This manifests a great adventure and intrepid spirit to aspire toward this goal, but it was unanimously voted at the closing business of the Annual Meeting that a meeting to that end be called for February 15 and a final effort be made to reach the goal of self-support March 11. A preliminary canvass has been made and already half that goal has been reached. The church believes in advertising and has carried its messages from door to door regularly. When it can come to self-support it proposes to go heartily into constructive and legitimate advertising of all its departments of service and of its weekly program.

It would be incomplete indeed if this letter would close without mentioning the statesmanship and service of Superintendent A. J. Sullens and Mr. A. H. Harding. With very little encouragement at any time locally and with little financial backing these two men spent days and nights on the program of promoting the Alameda Park Church and laid their plans and programs before the Extension Boards; when Dr. Burton, Dr. Moore, Dr. Royce and Mr. Baker, all of New York, saw the field itself with its promise of a great future, they supported whole-heartedly and enthusiastically the program.

IN MEMORIAM

JANUARY 17, 1923, Mrs. Ella Woodman Camfield passed from earth to fulness of life. She received her education in Boston and later became a teacher in Chicago, where, in 1891, she was married to Rev. Lewis Emerson Camfield. Her husband accepted a call to a Congregational church in Charles, Mix County, South Dakota, where they laid the foundations for a work which is one of the uplifting factors of the state. The inadequate educational facilities of those days led them to work for the opening of an academy in order that the young people of the section might receive an education. Their efforts succeeded and many of the graduates of Ward Academy are today filling important positions in civil and religious organizations. The Woman's Missionary Society that she organized and of which she was president for thirty-two years was one of the societies nearest her heart.

Her friends think of her not alone for what she was in herself, but for what she was and did as the companion of her husband. One very close to Mrs. Camfield writes of her: "She rejoiced in the clean, the pure and the truly beautiful. She held fellowship with the choice spirits of the age through her reading; and by her letters she kept in touch with many friends to whom she gave and from whom she received grateful appreciations of the noble ideals of life. It was her purity of heart, the finding of good everywhere that made her life so fruitful in inspiring like thoughts in others."

Dr. W. H. Thrall, formerly Congregational Superintendent for South Dakota, said of her: "We remember her qualities of quiet, tactful, effective community generalship. Always in evidence were her loyalty, tireless energy, devotion, intelligence and well-balanced judgment. Her last words to her husband, 'Be brave,' were characteristic of her. A memorial to her would appropriately be something to continue and to make more effective the work to which she gave her life—something by way of better equipment, something of better-enriched service to the boys and girls of South Dakota."—I. T. T.

The Manifest Destiny of Congregationalism

By Rev. William I. Caughran, *Port Arthur, Texas*

Editor's Note: The following article was read at the last Texas State Conference. Mr. Caughran is a Congregationalist by choice, coming to us from another denomination some years ago, and has enthusiastically adopted the ideals and program of the churches of the Pilgrim faith.

THERE is a distinction between the Puritan and Pilgrim Ideals. The Puritans stood for purifying the existing order. The Pilgrims stood for building a new order. The Pilgrims were dissenters. The Puritans were often conformists.

Dr. G. A. Coe says that all religious leaders fall into three classes: (1) A leader may bring to consciousness a light that has shone in the hearts of the people. (2) He may bring to victory one of two or more contending parties. (3) He may not only bring to consciousness the light that has already shone, but he may also be the medium of that light. The Puritan spirit was in the interest of bringing to consciousness the light that had already shone. The Pilgrim spirit was in the interest of purification and further—it sought to be the medium of the light, "which lighteth every man that cometh into the world." The Puritans were united to walk in all the ways of the Lord *made known* to men. So were the Pilgrims, but they were also united to walk in the ways of the Lord *to be made known* to men. The first minister at Plymouth—Lyford—"attempted to set up a publick meeting aparte on ye Lord's day" for worship as a Puritan minister of the Church of England. The Pilgrims dissented in the interest of a deeper and broader sociality. They were the means of focalizing a ray of divine light upon the old and new world until it entered the social complex and has become a part of the foundation of all modern progress.

There is great need of another distinction in these days of truth-seeking. Religiously minded people are ordinarily divided into two classes—the conservatives and progressives. We would probably gain clearer conceptions if we divided religious thinkers into four classes. (1) There is the man who knows at what expense we have achieved our civilization. He is the man who says: "Go slow." He fears the destruction of a priceless heritage. He is a conservative. He wants to conserve the achievements of the years. (2) There is the man who not only knows at what expense our civilization has been achieved, but he also knows that there has been a developing process and that real achievement has been marked by bringing in a new day. He says: "Don't miss an opportunity to bring in the new day." He is a progressive. (3) There is a man who not only knows at what expense our civilization has been achieved in the past, but he also knows something of the rules by which that achievement has been made and he says: "The road to salvation is the same road that our fathers trod." He wants to go back to the distant past and live over again the experiences that meant so much in the old days. He is a reactionary. (4) Then there is a man who is very conscious of the new days of history and believes so confidently in the possibility of new days that he is willing to hazard all the achievements of the past that make up the priceless heritage of the present just to take one fling at bringing in the new day. He is a radical. The reactionary may live next door to the conservative, but it is unfair to place him in the same house. The radical may live next door to the progressive, but it is also unfair to place him in the same house.

Having made these four distinctions, a fifth observation will also help to clear the field of religious thought.

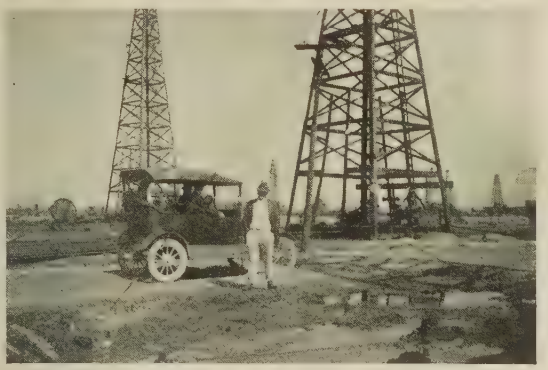
ndeed, it will help to clear other fields f thought. The conservative and rogressive attitudes are really but two spects of the same mind. That mind s the deliberative mind. The delib- rative mind is set upon knowing "the ays of the Lord made known" and pon knowing the ways of the Lord to be made known." He wants to onserve the blessings of the past and rogress to the blessings of the future. he Pilgrim was the deliberative ind. And the Pilgrims, under the ew conditions of the new world, in- uenced the Puritan mind toward the eliberative.

The reac- ionary ind dis- usts God n the pres- nt and akes him a ealer in pecial priv- eges in the ast. The adical mind elieves in evolution ather than volution. He does not nderstand the complexity of life. Not fully conscious of the nature of he human mind, he thinks he can ake a thousand years of progress in day. Witness the experiment in Russia.

The Pilgrim movement has been as road as life. It is not a fire and fe insurance policy. Fire and life nsurance policies may be sold in a ay, but to gain proper fire prevention nd health promotion measures is uite another program.

Now the deliberative mind is a late chievement of the race. It really is ot yet a race achievement. It is nly faintly coming to consciousness. Witness the crowd tendency in all de- artments of life. The mob is always eactionary or radical. A deliberative nob is impossible. The moment the deliberative spirit is introduced to the mob the whole movement begins to dissolve into thin air. It will be a long time before the deliberative mind is in the majority—perhaps never in this world. But progress is along that road. And the Pilgrim faith has traveled that road for three hundred and more years. Our destiny then is clear—the appeal to and the development of the deliberative mind.

What can we say of our achievements? Well, we have never felt that we lived in Numbers. We have often talked of living in the Acts of the Apostles. Our history begins in America with the first settlements. Others beginning much later have far outstripped us in numbers. Some of them many times. They have had their mission and have fulfilled it well. We have had our mission and perhaps have fulfilled it equally well. They appealed to the more common complexes. They organized blocs. Congregationalism has never been a bloc movement. It has been a deliberative movement.

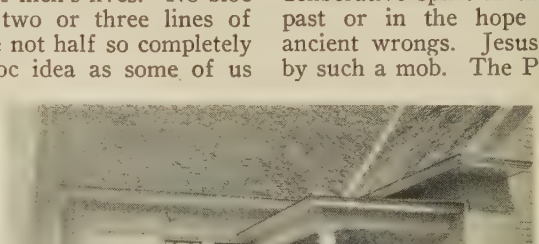


SPINDLE TOP OIL FIELDS, PORT ARTHUR, TEXAS

Just now, when the pressure of economic conditions after the World War is so great, the whole world seems to be moving in blocs. The politician is busy figuring out his destiny on the bloc basis. The statesman is busy deliberatively analyzing bloc by bloc trying to arrive at a knowledge of the way through. He seeks the universal good. Now, statesmen have never been as numerous as politicians.

I happen to be pastor of one of our churches in the Central South. Some

say: "Well, our Congregationalism will never appeal to the 'solid South.'" I think it is but fair to say that the deliberative mind does not thrive as well in the bloc as it does in a more democratic atmosphere. But the great need of the bloc is the deliberative attitude. And it is a mistake to suppose that every bloc is made up of one hunder per cent crowd men. All blocs are organized around a very small section of men's lives. No bloc ever includes two or three lines of work. We are not half so completely sold to the bloc idea as some of us think. The farmer bloc in politics is organized around the financial welfare of the farmer. And within that body are all kinds of minds. Now I would not recommend that a minister enter a farmer's convention and attempt evengelization along the line of Congregationalism or any other religious faith. But a Congregational minister may live among the farmers and find many of them ready to accept our deliberative attitude as being an opportunity for the full development of his whole life. So within all these blocs there are deliberative minds.



SUNDAY SCHOOL AT PORT ARTHUR, TEXAS

Men may for a time find themselves in a political mob. And while the mob is in action it may seem invincible; but there are always deliberative minds even in the crowd and the hope of the mob and the crowd is those deliberative minds.

Jesus faced the mob in church and state. The mob has been in evidence in every age. But the beginnings at least of the deliberative mind have also been in evidence. The mob has always been standing by to crush this deliberative spirit in the name of the past or in the hope of redressing ancient wrongs. Jesus was crucified by such a mob. The Pharisaical mob hounded him wherever he went. There are religious mobs today very much like that mob; but the hope of the Pharisee was the Pauls who had been honest with themselves and had enough of the deliberative spirit to be redeemed.

The work of the Pilgrim spirit in promoting national ideals of government, education, social service, theology and religion is too well known for me to take space to tell about it here. It has taken us a long time to learn as a denomination that there is enough of the deliberative spirit among all sections of the country for hope.

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Some time ago State Superintendents and Secretaries were asked to nominate larger parish efforts in their states or districts which were "going concerns." Some forty fields were named and parish maps, data and "stories" concerning them were received. It was the original idea to use them in a round-robin way, but printing seemed better. The expense of publication, however, made it necessary to use only eight typical fields as illustrative, with mention of the others. This has been printed under the title, "The Conquest of the Open Country," and may be had, free of charge, upon application.

Progress of Work at Valdez, Alaska

By Rev. Harry G. McCain

IT IS encouraging to report the attendance at the Sunday night services has increased from about twelve to an average of over thirty-seven. The discouragements are those incident to the Alaska field. But there have been many encouraging developments, the chief of these being the fact that many people who are not Christians and who have previously been antagonistic to the church and religion now attend and take an interest in the work. The church is recognized as the community church. During the month of December and part of November, the choir gave a splendid musical program of sacred music, assisted by several people who are not members and who do not often come to church. Some of the children of Catholic people asked the program committee for parts in the Christmas service. Of course their parents came out to hear them and were proud of their being in the program. In general, the feeling of the community toward the church is splendid, and there is a willingness on the part of the people generally to cooperate.

The Sunday School work is in fair shape. The primary and intermediate departments are splendidly manned and the work done is of a very high order. In the senior and adult departments the difficulty has been and is to secure good teachers and leaders. The result is that while the attendance and interest in the primary and intermediate departments are both good, in the other departments neither is satisfactory. We are trying to work out some successful methods by which this condition can be cured. One of the evening services during November was given to the primary and intermediate departments of the Sunday School, and they put on a sort of institute or exhibit of the work done in those departments. The work exhibited consisted of singing, exercises and a rendition of their regular opening, closing and class work. The institute did a great deal of good.

The Ladies' Aid Society is a live, aggressive Christian organization. It may be that some Ladies' Aid Societies are more interested in side issues than in the promotion of the general work of the church, including the spiritual advances and victories of Christianity, but this criticism cannot be laid at the door of the Aid Society of the Valdez Church. It is composed of conscientious Christian women who have the whole interest of the church at heart. On the financial side they are wonders and, considering their small numbers, are doing wonderful work. They have completely modernized the parsonage. During the coming summer they intend to complete the improvements, although what remains to be done, outside of painting the exterior, is small in connection with what they have done.

The church building has been improved in several particulars. The heating arrangement has been changed so that it is easy to warm the building. A new stove is being purchased. The doors and windows have been readjusted and put in "working" condition. The foundation of the church was thoroughly examined and with slight repairs was found to be in good condition. Work was commenced on the repair of the roof, but the early snow stopped the work till spring, at which time it is the intention thoroughly to repair or renew it. We also hope to paint the church.

The Board of Trustees and the church officials generally, the choir, under the leadership of Dr. J. J. Bulkley, Jr., and the Sunday School officials give most loyal cooperation. Regular monthly meetings of the Board of Trustees and of the congregation are held and the work of the church is done in a thoroughly busi-

ness-like manner. The writer could quote many expressions of commendation heard in the town regarding the various departments of work of the church. One of our leading merchants said, "The women of the Congregational Ladies' Aid Society can have anything in this store; they are the livest and most business-like organization in this town." Many other such statements have been made, and many also in regard to the religious end of the work.

To the writer the most promising development of the whole work is the fact that several people are becoming genuinely concerned about their personal religious responsibility.

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MRS. E. NEWMAN EMMERSON

"I AM a poor widow, seventy-seven years old. I wish to give $500 to your branch of our Master's work, but I need the income of it for so many, or so few, years as I yet live here."

So ran part of a letter which came to the office of the Congregational Home Missionary Society some eight years ago. It was postmarked Sierra Madre, California, and was written by one who for many years was engaged in active home missionary work, Mrs. E. Newman Emmerson.

Mrs. Emmerson's letter was received on March 27, 1915, and that same day a reply went back to her from Treasurer Baker, advising her that at her age she would receive seven per cent per annum on her money for the remainder of her life and that the interest would begin upon the day her check was received. Without delay Mrs. Emmerson made reply. Her conditional gift of $500 came to hand on April 12, less than a month after her first letter was written, and from that day to July, 1922, when she was called home, she received every quarter, with clock-like regularity, her check from the Society. When she was done with the things of earth her bounty flowed immediately, without expense or delay, into the treasury of the Society for whose work she had sacrified so much in the days of her strength.

Mrs. Emmerson was a woman of remarkable personality. Born in Maine, in 1838, the daughter of a Congregational minister, Rev. W. J. Newman, and a relative of the great Wendell Phillips, it was her lot to live through the anti-slavery agitation, and the crises of the Civil War. Her education was received in Andover, Massachusetts, and at Andover Theological Seminary, where she took such courses as were open to women. Although her wish to be fully ordained was too far in advance of her time to find complete acceptance, she was accorded a sort of special license to preach and for sixteen years she followed the arduous life of a pioneer missionary in Kansas. An injury incurred when her horse fell upon her affected her for the remainder of her days. She married happily late in life, and spent her declining years in California, where she was a faithful attendant upon the Congregational Church, a loyal supporter of the pastor, Rev. W. J. Thompson, and a valued friend to many.

For such a life there can be no better comment than the words of the Master: "Well done, thou good and faithful servant."

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The work of Rev. A. C. Garner in the Harlem district, New York City, has been greatly strengthened by the union of Harlem Church with Grace Church. The Harlem Church brings several thousand dollars' worth of property to the new organization, including a parsonage. A new name will soon be adopted. The work gives promise of going forward with increased momentum.

An Ecclesiastical Special in "How" Country

By Superintendent A. C. Hacke

N North Dakota we have at least two large sections of the state here one becomes familiar with the ıdian greeting—"How"—as he hails passing acquaintance. The Supertendent made a visit to three ıurches grouped in a single parish, though the distance makes it a difcult field to cover. A seminary stuent served as asstant pastor on ıis field during ıe summer and ɔveral other outɔints were touched ırough their comined efforts. We ɔent a Sunday ıorning with the tudent at Flasher; twenty-mile auto ip brought us to ıe next point, here the pastor, ho had preached ı a neighboring ɔmmunity, joined s for the evening ervice. In the ıorning we had ɔrship in a neat ıurch building; in ıe evening we ɔended our way ver to a covered asement that has been serving ur Shield's Church for some time s a place of meeting. The finanial situation has been so seriıs the last few years that it has een impossible to complete this ıurch building. Shields is at the dge of the Reservation, a difficult eld to work, and yet one that surely eeds the Gospel message. The owner f the house where we roomed that ght was an Indian of the Roman atholic faith.

The subagency of the Reservation just across the river, a mile away. Arrangements had been made for the Indian agent to take us across country another twenty miles to Selfridge. At the appointed time next morning we were cordially received by the Indian agent and his New England wife, and learned that the Catholic priest who had held services the day before on the Reservation was also to be a fellow - passenger for the rest of the trip. We were packed into the Ford according to size. He who rereceived the free meal offered him with the sign of the Cross was, because he resembled Zaccheus in stature, sandwiched in between two Congregationalists in the back seat and the ecclesiastical special was off across the Reservation. Our Indian chauffeur jokingly told his friends that there were so many preachers along that he had no opportunity to swear.

NOT ALL INDIANS RIDE IN FORDS

At Selfridge, in a very busy season, thirty-three people responded for a Monday night service. This church is a "yearling" in the terms of the ranch, but it has the promise of a real future. They are talking of and looking forward to the time when they can erect a church building in this prosperous little town.

It seems hard to realize that less than fifty years ago bands of hostile Indians roamed these prairies and the white man with his towns and cities had not yet arrived.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

February, 1923	This year	Last Year	Increase	Decrease
Contributions	$7,258.03	$8,564.78	.....	$1,306.75
From State Societies	13,006.62	10,052.24	$2,954.38	.....
Total	20,264.65	18,617.02	1,647.63	.....
Paid State Societies	2,011.09	14,893.98	.....	12,882.89
Net Available for National Work	18,253.56	3,723.04	14,530.52	.....
Legacies and Matured Conditional Gifts	$6,118.90	$5,080.80	$1,038.10	.....

Eleven Months from April First, 1922	This year	Last Year	Increase	Decrease
Contributions	$171,594.86	$193,299.93	.....	$21,705.07
From State Societies	67,212.62	68,534.89	.....	1,322.27
Total	238,807.48	261,834.82	.....	23,027.34
Paid State Societies	54,143.24	77,298.47	.....	23,155.23
Net Available for National Work	184,664.24	184,536.35	$127.85	.....
Legacies and Matured Conditional Gifts	$96,708.05	$89,276.43	$7,431.62	.....

A GLANCE at the second table shown above reveals an interesting coincidence in the matter of net available contributions for national work for the first eleven months of the current fiscal year and of that immediately preceding. Although these sums come from a multitude of churches and individual givers all over the land; although some of this money is sent to the Society direct, some through the Woman's Unions, some through the treasurers of Constituent State Societies, and some through the central treasury of the Commission on Missions; although, strangest of all, there is no compulsion about this giving, it being voluntary and in individual instances subject to change, yet in spite of all this diversity of sources and handling, there is a difference of only $128 between the amounts received last year and this. A year ago the account stood at $184,536 and this year at $184,664.

While it may not be cause for extravagant jubilation that we have gained but $128 in a whole year, yet there is satisfaction in the fact that because of a decrease of over $20,000 in expenditures during the last eleven months, we shall be able to close the books, if March receipts are as good as they were in 1922, without having added materially to the deficit with which the year began.

Indeed, something even better than that may occur. Our usual letter of reminder has recently been sent out to special friends of the Society who have contributed to this work in the past, and it may be found that their responses have been sufficiently generous even to reduce our indebtedness. If this proves true, we shall indeed have reason to rejoice.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 20; Maine, 5; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

A Prayer for Teachers

We implore thy blessing, our Heavenly Father, on all the men and women who teach the youth of our nation. Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. May the teachers teach and the learners learn that happiness has no security but freedom, freedom none but virtue, virtue none but knowledge, and neither freedom nor virtue nor knowledge has any vigor or immortal hope except in the principles of the Christian faith and in the sanctions of the Christian religion. Gird them for their task, and save them from discouragement, from the numbness of routine, and from all bitterness of heart. Grant thy grace to the principals of the schools that they may always be considerate and courteous and just and fair in all of their relations to the teachers under them, to encourage and inspire and cheer them in their loneliness and in their exhausting labors.

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"The teacher lives forever. On and on
Through all the generations he shall preach
The beautiful evangel—on and on
'Til our poor race has passed the tortuous years
That lie forereaching the millennium,
And far into that broad and open sea
He shall sail, singing still the songs he taught
To the world's youth, and shall sing them o'er and o'er
To lapping waters, till the thousand leagues
Are overpast—and argosy and crew
Ride at their port."

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"We set the slave free, striking off his chains.
Then he was as much a slave as ever.
He was still chained to servility.
He was still manacled to indolence and sloth.
He was still bound by fear and superstition,
By ignorance, suspicion and savagery.
His slavery was not in the chains,
But in himself."

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N. had been giving her children questions to answer about Lent. One writes that, "In Lent we ought to try and live better," etc., and then, struck by the arbitrariness of such a limitation of goodness, she adds at the end, "In fact, we always ought."

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Our missionary at Elbowoods, North Dakota, writes that the snowstorms have been frightful, blizzards tying up the railroads for nine days. He reports a great deal of sickness among the Indians. It has been a hard winter both for the Indians and for the missionaries.

EASTER THOUGHTS

IT IS our faith that this present life can only be understood by what comes after it; that life has its explanation in the fact of its continuity. Well may we rejoice in the assurance of him whose light is the light of life that man is not only mortal, but immortal also; that the spirit of man is deathless, and the incompleteness of the present is yet to be completeness.

We need this faith that what we call death is but a point in the life of advancing being, a moving forward in the development of life, that it is not earth and a ceasing to be, but earth and an endless life. We need to believe that earth is something more than a great burial place, and that the explanations of earthly life will be in the experiences of the heavenly when the divine side of the story shall be told. We need this faith. We greatly need it to rift the clouds, to lift the shadows, and to cheer our hearts in the experiences and understandings of life. Even were it an unfounded faith and only a hope, we should need it for its uplifting grace and power; but those who possess this know that it is not unreal. Even now we may test the power of this faith to lift us above ourselves, above our sins, above our sorrows, as a true and spiritual fact that goes far towards the proving our hopes of the future. The light of nature is a rush-light upon the mysteries of our being; it throws but a glimmer upon things present, and has only darkness for the future. Happy are they whose experience confirms the uplifting hope which as a prophecy of life's fullness and completeness lightens our hearts and our way.

Let us be glad in the triumph songs which arise on Easter day from so many hearts which commemorate him who went through the gates of death and who lives forever with his gracious love and power to uplift us towards himself.

What then may we say of those without this faith and hope? This we can say. If we are spirits—as we are sure we are—and if a future life is a certainty, as we believe, we cannot lose our moral and spiritual choices in that future without ceasing to be moral and spiritual beings. It does not appear that the dissolution of the physical nature has any bearing upon one's moral and spiritual being or character. If so, every moral and spiritual being will enter into its moral and spiritual choices and decisions, and this choosing will go on always and forever through its ever-developing future.

Ku Klux Klan as Seen by a Jew

By David Philipson, in *The American Israelite*

IN every generation certain catch words are current which express popular thought trends of the time. Among these contemporaneous catch words the phrase one hundred per cent Americanism holds a prominent place. Various organizations have placed this catch word high on their banner. Their spokesmen use it on every possible occasion to express their own American patriotism and to throw suspicion on all who do not happen to agree with them. In their use of it the phrase has come to have an excluding connotation. By a strange anomaly the expression "one hundred per cent Americanism" has become the stock in trade of that un-American, hatred-breeding, class dividing, strife-fomenting organization known as the Ku Klux Klan. This super organization of haters, that is anti-Negro, anti-Catholic, anti-Jew, and in fact anti-anybody and anything that does not subscribe to its preposterous proceeding has been well described as an un-American, extra judicial, self constituted tribunal, which usurps the constituted process of law. It represents a capitalization of hatred, ignorance and violence. It feeds upon prejudice and builds upon bigotry. It works in darkness and under mask. If ever the term "invisible empire" was justified in its use it is here. The Klan sets up its own tribunals and rules by terrorization. That these statements are not the inventions of opponents of this law undermining organization grows abundantly clear from an utterance made by William J. Simonds, the founder of the Klan, when the organization was launched by him and his followers seven years ago. In explaining the aims of his organization he said "we exclude Jews because they do not believe in the Christian religion. We exclude Catholics because they owe allegiance to an institution that is foreign to the government of the United States. Any native-born American who is a member of the English church or any other foreign church is barred. To assure the supremacy of the white race we believe in the exclusion of the yellow race and in the disfranchisement of the Negro. It was God's act to make the white race superior to all others. By some scheme of Providence the Negro was created a serf. . . . We do not act until called upon, but if needed we have a great invisible and mysterious force that will strike terror into the hearts of lawbreakers."

Other similar dicta might be quoted. Thus is this secret working, terror inspiring organization convicted out of the mouths of its own spokesmen. Were not the results of its pernicious activity in various sections of the country so serious as appears from the constant reports in the daily press, one might dismiss with an amused shrug an organization that issues "an imperial proclamation" from the Aulic of His Majesty, the Imperial Wizard, Emperor of the Invisible Empire, in the Knights of the Ku Klux Klan, in the Imperial City of Atlanta, Commonwealth of Georgia," and signed by "His Majesty, William Joseph Simonds, Imperial Wizard." All this sounds so much like hocus pocus and mumbo jumbo that it is difficult for our American sense of humor not to flout it all as child's play. But the hocus pocus has made so wide an appeal to so many and has shown itself so dangerous to the American principles of true democracy, human brotherhood, religious liberty, the square deal and fair play that it is folly to regard it as otherwise than a most serious menace to American institutions.

These words, true democracy, human brotherhood, religious liberty, fair play and the square deal are my

definition of one hundred per cent Americanism. And because the Ku Klux principle and activity represent quite the contrary I cannot but regard this movement as subversive of all that I understand by true Americanism. Although the Klan has included opposition to the Jew among its planks, it is not primarily as a Jew and a rabbi, but as an American that I condemn it. There have been so many anti-Jewish movements throughout the ages which the Jews and Judaism have outlived that I have no fear of this latest outcropping of hatred. It, too, will pass away and join all its Jew-baiting congeners of the ages. As an American to whom the United States represents the hope of the world, I deplore any movement which like this Ku Klux Klan strikes at the very fundamentals upon which our government rests.

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Talcott Williams at Fisk

DR. TALCOTT WILLIAMS, noted journalist and scholar, has made a visit to Fisk University. The Negro people have no abler or wiser friend. We are indebted to the *Fisk University News* for excerpts from his addresses. Speaking of the colored people, Dr. Williams said:

The American Negro has led the vanguard of this world emancipation. By demonstrating the economic value and stability of freedom, his example has laid low all the prison houses of humanity. This world service has laid on him new responsibility. Economic success is not enough unless it is followed by an intellectual advance as triumphant. The privilege of the vanguard brings the responsibility of the vanguard. He has still to prove that the Negro farmer, the Negro in trade, the Negro mechanic, the Negro lawyer, physician, teacher and scientist can equal any man. No plea for equal ability will avail. Equal attainment is demanded. Doubtless he is at a disadvantage, but disadvantages have never stopped or stayed the world's greater races. He has shared one great triumph. Be it his to lead another.

His death rate is high and his share of contagious diseases. It is for the Negro to diminish both. No race has ever been saved from its own deficiencies, except by itself.

The economic success of the Negro will not be complete until the regular life insurance companies seek him, and this will never come until he has decreased his death rate and increased his personal credit. A single great discovery, such as a Japanese biologist has made, will open more laboratories and more new avenues for work than all the pleas in the world for equality of opportunity.

Three-score years save one of emancipation are now complete. The enslaved generation has almost gone. That generation made sacrifices for the education and the advance of the race scarcely known today. Can there be a greater responsibility or a loftier call for those who leave Fisk University than to complete what was begun by one emancipation by demonstrating the capacity of the American Negro through the work he does in every field? Such deeds are the only keys that will or can open the gates of the future. The advantaged world can be won only by the man who never complains of disadvantages, but uses them as the stepping stones to higher things in all the tasks men know.

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One phrase I would select as my text from the verse of the lesson just read: *"And the child grew in strength and in wisdom."* That expresses what I feel about all I have learned since I came here as compared with what

I knew from forty to forty-five years ago, and there have been no years since then in which I have not learned a little more. I have known all the leaders of your race, I think, who were conspicuous. I began early. I knew Senator Bruce. I knew Governor Pinchback of Louisiana. I have known those who have gone forward. I knew Tanner when he was a student. He was the first American artist to have a picture hung in the Luxembourg. I know well this music to which I have just listened because I also lived in a land where folk music was still in existence. I know what the music of the Arab is and the music of the Turk. All these things I was much interested in.

I went to Washington with letters of introduction from the secretary of Jefferson Davis to eighteen conspicuous Confederate officers who were seated in Congress at the time, and I saw them all and knew them all. I knew all the conspicuous leaders of the South at Washington between 1876 and 1886. I had the great honor of knowing General Gordon closely and intimately, and I have had the honor of having him ask me for counsel, particularly when he was going north to speak. So that my knowledge is not one-sided. I am familiar with the whole thing. At that time I said determination can do anything and since then I have seen slow progress, and great as the task has been much remains to be done. You have great responsibility. You have trouble and difficulty before you. You need, every one of you here, to feel your responsibility. You remember the story—Douglas, the great king of Scotland, died. He had asked that his heart be buried in Jerusalem, and the heart was put into a silver casket and borne on the long journey by a little group of Scotchmen, who were stopped by a hostile force, and the battle was against them. Bruce led the line and he threw the heart of Douglas into the battle, and victory followed as men followed the heart of Douglas. Now you, the educated of your race, are the heart of Douglas; and you must fling yourself beyond the battle line and be willing to bear great responsibility, to be patient, to be long-suffering, to think not of injustice, or of anything whatever excepting to do the particular job you have better than any man or woman ever did that job before. That is the key, the opening to success.

In addition to that there has been a change of mind on my part, an increased knowledge of the difficulty you face, because nearly twenty years ago I began taking up this subject historically. We see how a race sprang up and flourished; and then an aboriginal race, a western race, swept over them; then a race came from the south and swept over the western race, and the western race held the northern race under subjection. In India the Parsees came in, then the Nairns, then the Moslems from Turkestan, from Eastern Tartary, and the Persian came in and held all the northern India for the time. The descendants of Tamerlane furnished the white leaders. And those races have remained separate and apart except for the British Rajah. You may be interested to know that the Nairns, six million of them, have some very peculiar customs. Among the Nairns only the women can inherit or own property. The women have all the property, and conduct all the household and business affairs. Only the women can own or buy anything. The men must skirmish around and do the best they can. The Parsees have become the bankers of India. I could give you many examples of the success of doing something better than somebody else. But my time is limited.

I want to tell you that I understand how difficult the problem is.

But success was won by doing every particular job, not by education, not by questions or by wanting this, that or the other, but in every case in this long history of some two thousand

years—as far as India is concerned you go back three thousand years—the races that have won, especially the races that were few in number, that were in the minority, have won their place by doing their job better than anybody else did it, by replacing people that did the job better than other people had done it, and then doing their precise job better than anybody else has done it. . . .

I wonder if this audience realizes that there is no limitation to what you may do—what you must do to win international recognition. Let some great poet rise among you—some great prose writer—I have discovered, and I was foolish not to see it sooner, that the one democracy of the world is art. Tanner won. Whatever color his face was, the color on his painting was all right, and it carried him into Luxembourg. A great voice will carry anybody anywhere. In your school you have already had people above the average—far above the average. If anybody turns up who can play the piano as Paderewski does, nobody is going to ask any questions except to ask the price of a ticket to hear him play. If you produce somebody who dances better than anybody else that has appeared, if you are going to provide us with things like that, nobody will ask what your color is. They won't care. Now, in regard to your singing here. I noticed some who did not join in. Now, you who did not sing with the rest are throwing away—I nearly said throwing away the ace when they have drawn it—but I don't want to say that. You must understand that this is not my language, because I never touched a card of that game in my life, but what I have heard as a newspaper man. I must say I am rather surprised at the universal knowledge displayed by this audience. I want to say to all of you I am glad to see that the laughter is principally on the boys' side of the house, that if you ever go further than a laugh in that game, many sorrows are before you, any further than laughter at somebody else and not at your share in the game. That way lies destruction to a degree which nobody knows who has not had the life of a newspaper man. The number of men known who have been ruined on that road is inconceivable.

I say to you, get all the training you can; maintain this great heritage of music which you have; make it better than it has been; triumph over all difficulties. I beg, as I leave you, that with new courage and hope and also with an understanding of the surrounding difficulties, the sacrifices you will have to make, that you determine to accomplish these things for your race, and you will—maybe not in this generation, not in the next generation, not in the generation after that, but be sure that it will come, knowing that nothing will be expected of you more than is asked of other Americans. If we solve this question, we have changed the world and we have done what science has never done, and done it fully and completely; and to this great privilege of being in the front of the line, in the heart of this great battle, I welcome you, certain that in the end the victory will be won and the cleavage of all obstacles will surely come in the great arts of the world.

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RURAL LIFE IN NORTH CAROLINA

A WORD about the home life of the country Negroes. I am certain that I visited a thousand Negro homes last year. I visited more, but I would rather understate it than overstate it. These homes were in three counties in North Carolina. From most published accounts you get an idea that about all the country Negroes are shiftless, lazy, vicious, immoral and otherwise a bad lot. With all the emphasis at my command

I want to tell you that this is a mistake. The log cabin with one, two or three rooms, even with other appearances of squalor, is not always indicative of vice and immorality. The log cabin is not always indicative of squalor either. Five miles below Halifax County, North Carolina, and ten miles north of the Brick School is a farm of 2,300 acres of land belonging to Negroes. It is along the railroad. Every house in sight is a small cabin, either of logs or frame, but every one of them, with women and children working in the fields, has what you might call the appearance of squalor. I went on this farm one afternoon, soliciting funds for teachers' cottages at the Brick School, and in less than three hours had $30. I happened to know that many of them had bank accounts. They had a sidetrack where they received their fertilizers. In the center of the tract they had a store. They had their own schoolhouse and their own teacher. I passed their church one afternoon and several of them came out and gave me $5 each, unsolicited. They have turkeys, chickens, bees, horses, mules, cows, and a finer looking lot of young boys and girls you never saw. The man who runs the store is the lawyer or legal adviser, the preacher, the teacher, the policeman and general utility man. When you go into their homes, as I have done scores of times, you will find every evidence of refinement and virtue. They will put many of our homes to shame. They have books, for the book vender knows where their homes are; they have magazines and papers; even the *Progressive Farmer* may be found in most of the homes. Most of them have flowering shrubbery about the house; their floors, chairs and other furniture are as clean as soap and water can make them. In many cases the houses are painted or whitewashed. Some of them are lathed and plastered. Always there are pictures, and sometimes an organ.

Just a word here about the organ. I believe in the organ in the country home. It has its mission. All of life is not eating and sleeping. There is a spiritual need on the part of the healthy country boy or girl that must be cared for. The wise fathers and mothers know that if their children are to be kept on the farm and in their homes they must provide musical attractions and amusements for them. In this, some of them have more sense than some of us have.

It will interest you to know how these Negroes got hold of some of this land. I said that they own in Halifax County over 55,692 acres. This particular twenty-three hundred acre farm was for sale. Ed Scott learned about it and organized a company. They bought the farm with ten years to pay for it. It cost ten or twelve thousand dollars. A lumber company came along and bought the lumber. They were able to make the payment at once, and had a surplus left. The farm is now under a fine state of development and could not be bought for forty dollars an acre.

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Race Contacts in the South

The following excerpts were taken from the address of Dr. Will Alexander at the seventy-sixth annual meeting of the Association. Dr. Alexander is authority upon Southern attitudes.

THERE are some things which Negroes do not say except as they are provoked to say them by white people. A sufficient number of white people spoke in the Negro meetings to provoke full discussion of vexed points. That volume of notes, therefore, represented the heart and mind of seven hundred and fifty of the most intelligent Negroes that could be

gathered together in the South.

Out of all this there began to emerge interesting facts, already known to some but with a new significance. One was that the more intelligent Negro and the more intelligent white people of the South had little or no point of contact, or means by which they could understand one another; that they knew little about one another, particularly white people regarding Negroes of education and culture. (This class of Negroes know white people better than white people know them.)

The racial situation was like this: At the top, where there was intelligence, good-will, moderation and self-control, the races were far apart, and as they began to drop in intelligence, in opportunity, in self-control, in religion, their contacts were multiplied. There is a place in the lower realms of economic competition, culture and community life, where the races mingle. Race contacts in the South were largely at that lower level, and were contacts that make trouble and could make nothing else.

About that time a study was made of Negro homes in one of our Southern towns. It showed that as the economic efficiency of white and colored homes dropped they came closer together. At the top of that there was no contact. The better white homes did not know that the better colored homes existed. Then, as the scale of Negro home life grew lower—down below a certain economic line—there began to be contacts between that low strata of Negro life and the more prosperous middle and upper classes of white people from the fact that the latter drew their servant class from the former. The first-hand knowledge, therefore, of these better whites came largely from what they were able to gather from the lower strata of Negro life which makes up the mass of Negro domestic servants in southern communities.

As a result of this lack of contact, much of the racial talk among white people was not true; at least the things white people who control public opinion said and thought about Negroes had little basis in first-hand, adequate information. The popular picture of the Negro mind which the white people have is the picture of a Negro mind that never did exist. Negroes understand whites better than whites understand Negroes, and yet much that Negroes attribute to whites is not true. The relationships are made difficult by misunderstandings on both sides.

There is much good-will among whites in the South for Negroes. The difficulty is that it is good-will toward the type of Negro that no longer exists. Old Uncle Tom on the southern plantation was perhaps never as docile and submissive and contented as he has been pictured; anyway he exists now only in a story-book and in the minds of many of the better people of the South who do not realize how completely this type has passed. Such people know absolutely nothing of the intelligent, the ambitious, efficient type of present-day Negro. . . .

We have found a few men in the South who did not want to understand. There are not very many of these. I remember that when we brought a group of white men together to discuss race relations, one very distinguished minister—a man of great prominence in the community—when he learned what we were asking him to do, said: "I never sat down and talked to Negroes in my life, and I shall not do it." He walked out. You can do nothing for such a man. He hasn't the will to understand.

The work of the Commission on Interracial Cooperation has been to try to build a bridge across the gulf that exists between the intelligent white men and intelligent Negroes. There are eight hundred counties in the South that have ten per cent or more of Negro population. We sent a white man and a colored man into each one of those communities to

study the general situation and discover who were leaders of the two races, and if there were men in each group who had the confidence of both races.

This very interesting thing developed: White men that white believe in are as a rule the white men that Negroes believe in. Negroes that honest, intelligent white men believe in are the Negroes that intelligent Negroes believe in. There is no mystery here. Soon we began to discover that in many of the communities we could bring these men together—get them to sit down and talk over the local situation—and that out of that very conversation itself grew a better race attitude. Whenever the habit of conference grew up not only a better racial attitude could be maintained, but many of the things that vexed the life of the community could be corrected—things which all right-thinking people knew ought to be corrected. Whenever men set to work to correct injustices and wrongs the step resulted in better race relationships.

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SON OF SLAVE-HOLDER AND SON OF HIS SLAVE, FELLOW-MEMBERS OF COUNCIL

"I ASK," said Dean Tillett of Vanderbilt University, "that I may be permitted to make a few remarks that are personal to myself and one other member of this Executive Committee who is present here this afternoon, and whose work in life, like my own, has long been that of Christian Education. I am quite sure that the relationship that exists between me and this fellow-member of the Council to whom I refer is one that does not exist between any other two members of this Executive Committee; and I am equally sure that this peculiar relationship will not likely ever again be duplicated in all the future history of the Federal Council. I allude to the fact that the son of a former southern slave-holder and the son of one who was formerly owned by him in the days of slavery are together here in this room this afternoon as fellow-members of this Federal Council and of this Executive Committee. The member of the Council to whom I refer is Professor S. G. Atkins, the founder and the president of Slater State Normal College of Winston-Salem, N. C., one of the most useful and successful of the institutions for the education of Negroes in North Carolina.

"My father and my mother were slave-holders, as most other people of their class in the South were. Servants found necessary for work about the house were owned as slaves. But my father was everywhere recognized as a deeply conscientious and truly Christian master—a thing which I suppose some people would regard as an absolute impossibility, so incompatible do they regard being a Christian and the ownership of slaves. I remember distinctly how daily at the hour of family prayer the slaves that we owned were brought into our family room, and how they sat, listening with us children to the reading of the Bible, and how they knelt with us at the family altar, and our father prayed for them just as he did for his own children. He looked after their needs and treated them always considerately and kindly. He believed that the time would come, and should come, when they would all be free; and he prayed for the coming of that day. Indeed, most southern slave-holders, as I knew them in my childhood, were far from being such odious characters as the slave-holders described in 'Uncle Tom's Cabin' and those whose cruelties stirred the righteous soul of Whittier, and inspired those pathetic and passionate poems which in turn stirred the souls

of others. And never did the sermons of my Methodist preacher father flame out in denunciation of wrong more than when he preached against cruelties and outrages perpetrated by heartless slave-owners on their helpless slaves.

"Among the small number of slaves owned by my father and mother in my early childhood, the one we thought most of and trusted most and loved best was named Allen Atkins. It is that man's son born in the midst of the Civil War in the village of Haywood, N. C., who is here today as a member with me and you of this Executive Committee and as the honored representative of one of the churches constituting this Council. He was educated at St. Augustine Normal and Collegiate Institute at Raleigh. Soon after graduating at this Institute, Mr. Atkins founded the institution at Winston-Salem, now some thirty years ago, of which he has always been the head and which is now the property of the State of North Carolina. The fact that the State should be willing to take over the property and retain Professor Atkins so long at the head of it is the highest possible compliment to the character of the school and to the executive ability and moral worth of its president. With this bit of information concerning his father and his own achievements, I am now going to ask President Atkins to come forward and let me present him to the Council."

As he came forward Dean Tillett said further:

"President Atkins, I honor the memory of my father and am proud of my descent from him; but I want to say that I also honor and revere the memory of your father, Allen Atkins. He was a good and true man; and I congratulate you both on account of your descent from so good a man and also on account of your ascent in that you have risen from the conditions of poverty and obscurity in which you were born to a large and high place of influence in your race—and this you have done not by self-seeking but by merit and by service to your race, your church and your native State. And when I think of these conditions that you have overcome, and what you have accomplished, I feel that your achievement in life is greater than anything that I can claim to have done. If all the members of your race and mine could understand each other and feel toward each other as you and I do, there would, I think, be no race troubles between the black man and the white. It was one of my own former students, Dr. W. W. Alexander, who on yesterday spoke to the Council and showed us how much he and other leaders of both races are trying to do to promote and maintain right relations between the two races. I rejoice in the fact that you and I are both now free; for the emancipation of the Negro race in this country meant also the emancipation of the white race; for as long as the incubus of slavery lasts, the slave-holder and the slave are both in bondage and both are inevitably kept back from their highest and best racial development.

"The worth and the greatness alike of individuals and of races depend not upon the color of the skin, but upon their culture, character and service to mankind; and it is your lot and mine as educators of the young men and young women of our respective races so to develop them in intelligence and moral character and capacity for efficient service that the white race and the black race shall each respect and serve the other, and both together work, in a Christian spirit and in a Christian way, to make our country and our nation great not only commercially but morally and spiritually. Your father and mine were both alike willing bond-servants of Jesus Christ while here in the flesh. They are together now in a land where both are free; and I can but think, if they look

down upon us from the glory land, they rejoice to see their sons associated together in the freedom and fellowship of this Council and in the work of Christian Education. Thanking the Chairman for giving me time to say those words about my father and yours, and to express to you in this presence my high regard for you and the work you are doing, I pray God's blessing upon you and your people."

Prolonged applause followed these remarks as Dr. Tillett and President Atkins returned to their seats; and the applause did not cease until President Atkins was called to the platform by the Chairman and requested to speak.

He spoke as follows:

"This is a gracious moment for me, and one of hopeful suggestiveness for my race. The name of Rev. John Tillett was greatly honored and revered in the humble home of my childhood; and this gracious consideration of me and of my race by his son, Dean Tillett, is in line with my feeling that it is desirable to bring out the bright spots in this matter of race relations. There are, of course, many dark spots, but I believe in stressing strongly the bright spots.

"As a colored man and citizen of North Carolina, I recall that the first appropriation made by the State legislature for a school for the special training of Negro teachers in our State was the small sum of two thousand dollars. Our General Assembly, two years ago, appropriated nearly one million dollars for this same purpose, and we are hoping that our legislature, which is soon to assemble, will be actuated by a like spirit and make a like appropriation to carry forward the wise and liberal program now under way for the education of Negroes in North Carolina. This spirit of liberality and good feeling is naturally the fruit of the fine and gracious sentiments expressed by Dean Tillett, and such a spirit is characteristic of the noble type of southerner which he represents. It is this phase of this whole subject which I think should be most of all stressed at this time. To think of and bring out continually more and more the bright spots rather than the dark ones will tend to make the dark spots less dark and the bright spots in our race relationships more bright and more lasting."

JANET APPRECIATES GOOD MISSIONARY LITERATURE

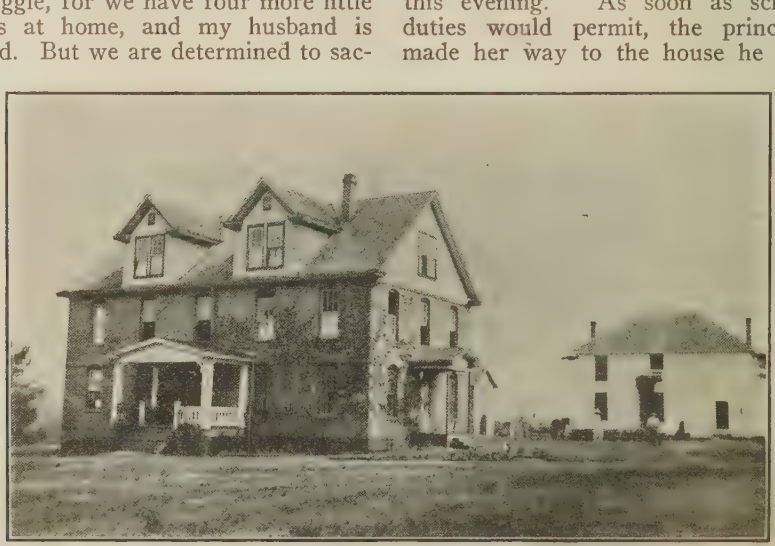
The Lighting of the Torch

"I'VE brought you my boys to educate; take them and do whatever you want to with them just so you educate them." It was the first day in one of the Alabama A. M. A. schools, and the principal, surrounded by a group of eager colored children and their parents, looked up from her work. She saw a neatly dressed, intelligent looking woman, and by her side three boys with big eyes apparently so much interested in what was going on around them that nothing would escape them. Their clothes were clean, but showed numerous patches and darns.

"Very well, wait a few moments; when your turn comes I will enroll your children," said the principal. As one by one the different children went to their rooms with new books and happy faces, the principal turned to the woman, "Tell me about yourself."

"I am Hannah Lang, and these are Robert, James and Charles. My husband and I are anxious to have our children educated. It will be a hard struggle, for we have four more little ones at home, and my husband is blind. But we are determined to sacrifice everything for their education. I know what it means to have an education, for I graduated from the State Normal which was on this spot years ago before the A. M. A. put this school here, and I was a teacher before I was married. My children must be educated."

The principal, finding that it would be very hard for Mrs. Lang to pay the tuition for all three children, offered to let Robert earn his way doing work about the school. Very grateful for this help, they said, "Thank you" over and over again. James and Charles went into the primary room, but Robert was happy to go into the third grade, and so eager and alert was he that from the first his teacher found in him a ready helper. On the playground, he was one of the leaders in the sports. Baseball was his delight, and he became one of the best players. One day he stopped at the office and said to the principal, "Papa wants to know if you can come over to our house as soon as school lets out this evening." As soon as school duties would permit, the principal made her way to the house he had



DOUGLASS HALL, MARION, ALABAMA

described to her. As she shook hands with the blind man, her eyes took in the room, which was very poorly furnished, but as neat as could be expected with four children playing about on the floor.

The father said, "We have had a very hard time to get along since I became blind, but we have been very proud and have never let people know how hard up we were as long as we had anything to eat, but now we must have help, for there is nothing to eat in the house. I thought perhaps you would help us. All that I will ask is that you will lend us two dollars for a while until Robert can get a job, and then you shall have it back."

"Robert is such a capable boy," said the principal. "He ought to be able to help you a great deal. We need a boy to chop wood and do errands at the Teachers' Home, and if you will let him come over every morning before school he can earn two dollars in a little while. Perhaps I can get a job for him in one of the stores downtown so he can work after school evenings."

Robert, pleased when he found that he was to help support the family, appeared at the back door of the Teachers' Home at seven o'clock the next morning, carrying his axe over his shoulder with a sturdy air. Boys' wages were not very high and it took him some time to chop out two dollars; but he kept steadily at it, and when that was earned went on chopping to aid the family. At the close of the school year he had done the work of both the third and fourth grades, and was ready to enter the fifth. That summer, unable to get a steady job that paid very well, he went to work upon a new brick building that was being erected by the school. Although only twelve years of age, he set to work carrying mortar for the masons. The hod was altogether too heavy for him to carry up the ladder, but he used a bucket. Though for the long hard day's work he earned only twenty-five cents, he was very proud when he could take home his earnings at the end of each week.

Robert kept steadily on, going over the required school work much more rapidly than the average pupil, and at last was ready to be graduated from the twelfth grade. Then came the question of graduating clothes. All the other boys were getting new suits, some of them going into debt for them, but Robert asserted his manhood, and said, "My people cannot afford to get me a new suit, and we have never gone into debt for anything; the only thing for me to do is to wear my old one." He gave his speech in his old suit, cleaned, darned and pressed, honored by the necktie that his father had worn at his wedding.

Robert had always gone to church and Sunday School, and at an early age, when there were evangelistic meetings in the church, he united with the church. When he was about twenty years of age, and no one else could be found for the superintendent of the Sunday School, he took up that work and filled the office well.

When it came time to plan his life work he decided that he must give himself to helping the people of his race, and everything seemed to point him to the ministry. After teaching in the country schools for a year, he began his preparation by going to one of the A. M. A. colleges where he was given work to help pay his expenses. From the first, he entered into all the activities of college life, not only gaining a fine position upon the baseball team, but also upon the debating team; and in every way showed his ability to become a helpful leader of his people.

Everything pointed to a brilliant career for him, but in the meantime things had not been going well at home, and there was also the unfulfilled vision of giving every child of his family a good education. Duty became plain, and, instead of going on with his college course, he took a run-

down country school to teach for five months in the year. There, by his efficiency, he attracted the attention of the white superintendent of schools, and was appointed superintendent of the colored schools of the county. In a few years he had greatly raised the standard of the schools in seven communities. He organized various industrial clubs for the boys and canning clubs for girls. He soon was the foremost colored man of the county, respected and trusted alike by white people and colored.

Next, called to a greater work, he built up the County Industrial School, which trained boys and girls to help their own people, and during the war he held a position of trust in one of the colored regiments in an army camp in this country. He is now the principal of the colored high school in one of the large cities of the state. His capable wife was also a graduate of the same school and for many years one of its teachers.

This is the story of one colored boy —a sample and example. Do you not think that this school has justified itself? The training that one boy, Robert Lang, and sending him out to help his people would have made its work worth while. But this illustration is one of many.

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Story of Dorchester

AT McIntosh, the station appears to one, used to city sights and noises, as a clearing made in the forest for the passing in and out of trains, a little shack, suggestive of days of few or no conveniences (through which any seldom pass). Over the doors are the typical southern words, "White"—"Colored." A four-mile ride over a road, on each side of which are deep, dark forests, covered and hanging with weird, ghost-like moss among whose branches one would expect to see such animals as are common in the jungle, brings one to Dorchester Academy.

The soil here is very productive and may be made to yield large harvests of rice, cane, potatoes, corn and other useful products. But on account of the limited knowledge of farming and the limited means for successful farming, the land for the most part yields only half its possibilities. Except in very few instances, native homes are rude huts, dilapidated, and usually very uninviting, though some effort is made to make them attractive. Since the natives have no ideas of housekeeping and possess none of the things necessary for good, comfortable homes, their living quarters must necessarily fall to an exceedingly low and unhealthful standard.

A true instance may be cited here: One man, a paralytic, is actually living in a shack which has served at one time as a store, and one long counter, with a few dirty bed clothings, afford him his only bed. Another instance may be cited of a large family in which one of the sons is tubercular; yet they all live, eat, sleep, dress, move and have their being herded together. These are but two of many sad cases which exist in and around McIntosh.

Everything, every place, has its redeeming feature. What redeems McIntosh? What is the redeeming force, struggling against superstition, against ignorance, against degraded ideals? Dorchester Academy! As the Statue of Liberty at the entrance of New York Harbor holds aloft the light which may direct ships and men to safe harbors, so Dorchester Academy has held and still holds aloft the light of learning whose rays permeating the thick gloom around will bring light and guidance to the benighted souls and minds. Dorchester Academy stands for progress along all lines, primarily for the progress of the people who come directly under its

influence. Standing as it does in the midst of all this need, it seeks through its own resources and through the gifts of kind friends to raise the standards of these people to a level where living, thinking and working will be on the level with other people of other sections, and in so doing, to develop McIntosh, from a humble village, passive in life and influence, to a town whose inhabitants are thrifty, progressive, modern and intellectual.

As was the Macedonian call of old
To come and help us lest we fall or stray,
So comes the cry again from anguished souls,
For help, for light, for guidance 'long life's way.

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A TOUGALOO TEACHER IN A RURAL SCHOOL

OUR school building is a three-roomed house, whitewashed, that rests upon some cut logs which take the place of brick pillars. The trustees of the school are supposed to have wood enough to keep the building warm. You can judge what kind of trustees they are when not one load of wood has been hauled, and we have cold weather here in Mississippi. I get students together, and we manage to find fire wood from a nearby woods, enough to make a good fire. Then all huddle around the stove to hide from the bitter winds that whistle through the paneless windows. The students come early in the morning and clean the rooms, a cleaning which must last until the next morning. Some of them live long distances, and usually get to their homes about sundown. When school opened we enrolled about eighty students, but we expect two hundred after cotton-picking time. The attendance is very irregular. Some come to school today, and tomorrow are picking cotton and digging potatoes.

I am working a little of my hygiene in gradually. Some days ago we discussed the toothbrush subject. They seemed not to know much about it. One boy defined a toothbrush as a chewed match stem that his mother dips in the snuff can. As I had never lived in the rural districts, I had never realized what conditions were to be found and endured until I came here. We do not have to go to Africa to be missionaries. We can stay at home and be missionaries in Mississippi.

MRS. FRANK G. WOODWORTH

The American Missionary Association has regretfully learned of the sudden death on February 17 last of Mrs. Frank G. Woodworth, of Somersworth, New Hampshire. Dr. Woodworth was the highly successful president of Tougaloo College for twenty-five years, building it up in strength and culture until it ranked in the esteem and regard of the citizens of Mississippi as the best educational institution for colored youth in the state. In this work of education and culture, Mrs. Woodworth was equally responsible for its high attainment. A gentle lady, not only of generous education herself, but also of charming personality and dignity, and with the graces and culture of a beautiful Christian life, she presented a rich and constant example, the influence of which was pervasive in the institution. As a teacher her instruction went into the lives of students for twenty-five years and will always be remembered and regarded by them.

GLOUCESTER HIGH SCHOOL, CAPPAHOSIC, VIRGINIA

FROM A RURAL SCHOOL IN VIRGINIA

OUR school work is full of interest. A number of young people come to us each day from the community, many as far as ten miles away. They come in on horseback and on foot as the case may be. It is well that this missionary school is placed here, for the school opportunities here are poor indeed. The country has a Roosevelt School, but the course is very poor and is very poorly taught. The children finish in the eighth grade, and then go out to teach in the public schools of the state. The white schools are very little better. The rural Negro is realizing as never before the good this A. M. A. is doing. If they get any thorough education in this rural section it will for a long time be in what this school supplies.

Perhaps you will be interested to know that Mr. and Mrs. Ricks, who have been appointed to the A. M. A. school at King's Mountain, North Carolina, are graduates of this school. One of our girls is a school nurse in Brooklyn. One is a domestic science teacher in the Gary, Indiana, public school. One boy is in Sunday School work at Denmark, South Carolina. Five are teaching in the public schools of the county. This year two young men have come to us, fine characters both of them, but they are full-grown men, and still in the grades. They are as earnest as can be, but it makes one sorry to see how far behind they are and the probability of their missing what they wish for so much, an education. Their youth is passed; if they only have the patience to fight on.

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If there are those among our readers who do not know what religion is, they can study the definition which we cut from one of our exchanges, and have all of their questionings forever removed, viz.: "By religion is not meant the inculcation of dogmas and sectarian theological conceptions. On the contrary, what is meant is that complex of impulses which subordinate the individual to the social medium and motivate social conduct in accordance with an ideal."

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for February and for the five months of the fiscal year to February 28th.

RECEIPTS FOR FEBRUARY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922.....	8,497.93	2,327.54	10,291.43	21,116.90	3,500.00	24,616.90
1923.....	7,890.11	1,532.79	11,833.90	21,256.80	3,492.42	24,749.22
Increase.....	.....	.....	1,542.47	139.90	.....	132.32
Decrease.....	607.82	794.75	.....	.....	7.58	.....

RECEIPTS FIVE MONTHS TO FEBRUARY 28

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	126,008.48	45,347.18	3,605.06	174,960.72	21,876.84	196,837.56
1922-23.....	128,407.74	48,292.36	2,719.70	179,419.80	21,360.61	200,780.41
Increase.....	2,399.26	2,945.18	.....	4,459.08	.....	3,942.85
Decrease.....	.....	.....	885.36	.....	516.23	.....

Designated by Contributors for Special Objects outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	2,613.33	2,067.35	31,667.97	36,348.65	500.00	36,848.65
1922-23.....	2,841.75	1,922.65	27,733.08	32,497.48	.....	32,497.48
Increase.....	228.42	.....	.....	.....	.....	.....
Decrease.....	.....	144.70	3,934.89	3,851.17	500.00	4,351.17

SUMMARY OF RECEIPTS FIVE MONTHS

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations.....	196,837.56	200,780.41	3,942.85	.....
Designated by Contributors.....	36,848.65	32,497.48	.....	4,351.17
TOTAL RECEIPTS FIVE MONTHS.....	233,686.21	233,277.89	.....	408.32

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR FEBRUARY, 1923

Income for February from Investments.....	$5,211.97
Previously acknowledged	23,255.42
	$28,467.39

FORM OF A BEQUEST

"I give and bequeath the sum of .....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Superior, Wisconsin, is just completing a parsonage for Rev. A. T. Nelson, its minister, at a cost of about $5,000.

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Oneonta, California, dedicated the new auditorium of the Congregational Church in December. The cost of the entire plant when completed will be $60,000.

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New Haven, Connecticut, Center Church is placing a large $4,000 clock below the steeple of its fine old colonial church. It will be a help not only to Dr. Maurer's flock, but to all who are in that part of the city.

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Our docket this season is as large as ever. One hundred and four applications waiting from last year, when our unusually large receipts could not enable us to respond to them, are to be considered when funds permit. Twenty-six of these ask for parsonage loans. Seventy-eight ask for church grants and loans. Others are constantly coming in. If our income could be doubled, it would just about meet the growing need for equipment for our churches.

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Most of the "chart schools," numbering many hundreds, will take ten minutes or so of the Sunday School hour to put upon their platforms the little dramatic sketch, "When the Good News Came." This shows the situation in a frontier town when it was absolutely impossible to complete the church till this society of the helping hand came to the rescue, and it depicts the exultant joy of children and grown-ups alike when the tidings came that aid was voted.

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Three churches and one parsonage are assigned to the Sunday Schools this year as their share in this good work. They can have these as their very own. Their money will buy the lots, lay the foundations, raise the sides, put on the roofs, nail on the shingles, and top off the chimneys of all these buildings. It will cost a lot of money, but the youngsters will gladly give it. The parsonage is at Barstow, California. The churches are at Tonasket, Washington; Silverton, Oregon, and Martinez, California.

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The Congregational Sunday School army of the entire country will mobilize its forces this April to consider and help forward the work of aiding needy churches in the critical time of building the church and parsonage. April is the month set apart by common agreement between the benevolent societies when the Church Building Society has the field among the young people. We think no superintendent will let the opportunity go by unused to give the youth under his care full information about this work, and a chance to share generously in it. Of course whatever the school may give counts on the "apportionment" for the church.

HOLDEN PARISH HALL, OLIVET CONGREGATIONAL CHURCH

A Community Church in Bridgeport

By William W. Leete, D.D., *New England Field Secretary*

THE material equipment of our churches is undergoing some radical changes. This is because the church has a new idea of the points at which it must touch the world's life. It was no compliment to that generation of which even scoffers could say, "Since the fathers fell asleep all things continue as they were from the beginning."

But new methods are not to be adopted simply because they are new. There are those who lament the emphasis which the new equipments seem to put upon social rather than distinctively religious ministrations. They say the one business of the church is to bring man into communion with God and obedience to his laws. They read the long list of guilds, clubs, institutes, shows, and suppers set forth in glowing terms by the weekly bulletin, and they say to themselves, "these organizations may be worth while but where is the church itself? The New Testament has little to say about social functions, but it talks a great deal about the communion of the saints."

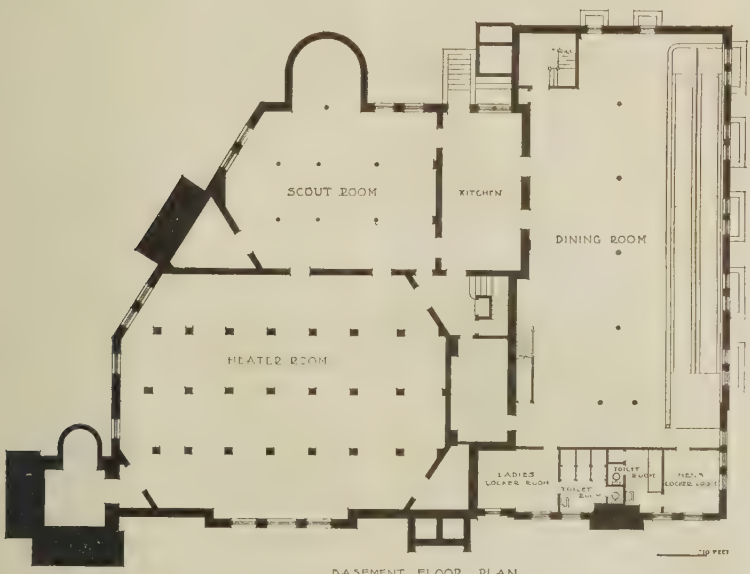
There will probably never be entire agreement among church members as to just what forms the life of the church must take in any period in order to best recommend its teachings. "Psalms and hymns and spiritual songs" are some times and in some places and with certain people just the thing. Other times and places and people may require something else. Many of our most earnest pas-

tors believe, and we believe with them, that it is only by new forms of activity that an age like ours will be made aware of the essential mission of the church. These new activities require buildings favorable for their exercise and hence the present great demand, not only for better houses of worship and rooms fit for graded Sunday School instruction, but for parish and community houses, where all classes in society can find under wholesome supervision what otherwise will be sought elsewhere under conditions that degrade.

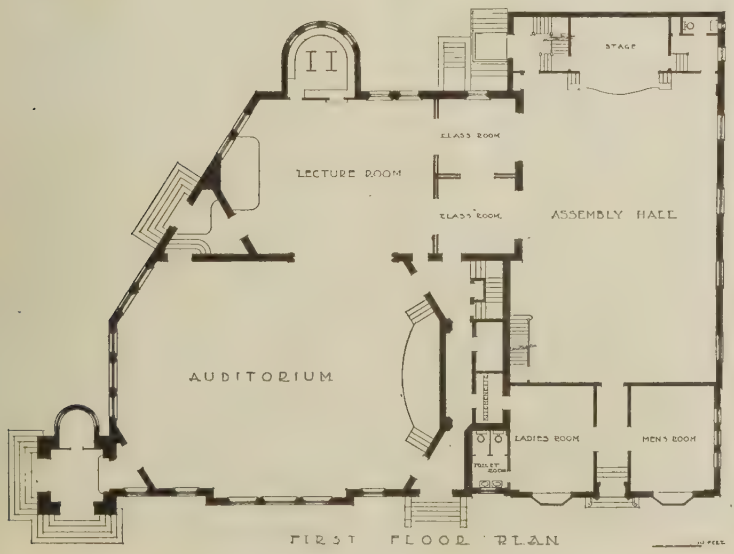
We are showing on our pages this month one of the many churches that are modifying their plants so as to meet conditions above described. Just one year ago the Olivet Congregational Church, Bridgeport, Connecticut, opened a new parish hall costing $41,000. It is shown in the picture joined on the right to the church,

CHURCH, PARSONAGE AND PARISH HALL, OLIVET CHURCH

while a little way to the left is the parsonage. The corner stone of the church building was not laid until 1891 and resulted from the efforts of Rev. Edwin K. Holden, now at Claremont, California, whose ministry began in Bridgeport in 1885 and when Olivet Church was receiving aid from the Home Missionary Society. In recognition of the wise and devoted service of Mr. Holden, who was greatly beloved by his people, the new



BASEMENT FLOOR PLAN



FIRST FLOOR PLAN

parish house is to be known as the Holden Memorial Parish Hall. Pledges thought adequate for this building were secured before the war, under the lead of the last pastor, Rev. George O. Tamblyn, but the increase of cost during war times made necessary the aid of the Congregational Church Building Society before the work could be finished under Rev. Herbert S. Brown, Ph.D., the present pastor.

Olivet Church is situated on the corner of two busy streets, in a section of the city where it ministers to a great variety of people. The new hall is entered from either street. The ground plan shows an assembly hall sixty-three feet by forty feet. (It is seventeen feet high.) Here the junior, intermediate and senior departments of the Church School assemble on Sundays at 9.45 A. M. The primary department meets in the lecture room of the old building. Two parlors, one on each side of the new entrance hall, and four other rooms above the parlors are used for class rooms. There is also a moving picture booth. In the basement is a large dining room, with ample kitchen space. On one side of the dining room are two bowling alleys. There are also shower baths for men and women. The hall is seated with chairs which can easily be removed. There is a stage for theatrical performances. The hall is open to dancing as well as to basket ball.

The athletic features, as well as all social events, are in charge of a committee of three, one of whom is a lady, all appointed by the church at its annual meeting. On Mondays there are classes for men and boys supervised by a director, and on Tuesdays the women and girls are in charge of women directors. The directors are engaged only on these two evenings and are paid accordingly. Admission to the classes is open to holders of membership in the Holden Hall Association. Those under eighteen years of age hold a junior membership and all others a senior membership. The hall is available for clubs and other organizations and membership in the Holden Hall Association is not limited to members of the Olivet Parish. When funds were solicited for the building it was clearly understood that its advantages should be open to all who would use it fittingly.

Mr. Brown, whose solicitous attentions have secured this building and set it at work under such favorable conditions, says that the life of Olivet Church is by the new agencies being vigorously stimulated. People are in every room in the house each evening in the week. During the first six weeks of the bowling season 1,474 games were played. Play, as well as work, is one of the ways by which men live.

We shall all watch with interest to know what contribution agencies like these connected with Olivet Church make in a course of years to the moral life of the community. Many of us have preconceived notions as to how the rising generation *ought* to be won to the church. But the notion we can most respect is the notion that works. St. Paul was ready to become all things to all men that he might thereby save some. It will never hurt the modern church to become just as liberal as the great apostle.

Fortunate is the church which has such a fine community building for its work. It makes religion attractive to young people. It is not a somber, other-worldly affair. It concerns itself with the needs and joys of everyday life. It shows youth how to play as well as how to pray. It seeks a well-rounded development of the whole being—physical, mental and social as well as spiritual. It lifts the church to a new dignity. It is no longer a clubhouse for a little select group; it is a community center for all the people.

Scripture Reading a Church Attraction

By Secretary Charles H. Richards

WHEN a line of Faber's beautiful hymn tells us that "The music of the gospel leads us home," we might interpret it to mean that there is a fascination in the Scripture story which allures men and draws them upward to a better life. That is probably an enlargement of the poet's thought, but it is true. There is a charm about the Bible that no other literature possesses. It finds its climax in the New Testament, but it pervades the Old as well. There is a witchery of words in many of its unforgetable phrases which make them cling to the memory. The variety in this library of sixty-six books—narrative, poetry, practical wisdom, prophetic eloquence, applied ethics, profound truths of life, culminating in the most wonderful picture of a life which incarnates the love of God and his redemptive power—makes this the most mind-awakening and heart-uplifting book in the world.

This is why Roosevelt and other world-travelers, when asked what books they wished to take on a year's journey through a wilderness, always headed the list with the Bible. This is why the Bible is the best seller among books. This is why the church exalts this book above all others, and places it on its pulpit to be read to the people each Sunday. Bronson Alcott many years ago, speaking in a Congregational pulpit, expressed the wish that there might be a shelf behind the minister on which should stand beside the Bible other sacred books like the Koran, the Vedas of India, the Analects of Confucius, and the Sagas of the North, and that the preacher might read from each in its turn. That dream of his will never be realized because they are not in the same class with the Bible. They lack its breadth, its profound grasp upon the deepest truths of life, its marvelous charm. The church admits no rival to this Book of books. The music of its message will still "draw us home" as nothing else can.

Do we make the reading of Scripture in the church service as attractive as we ought? When we speak of attractions we think of the sermon and the music as most likely to appeal to the interest of the worshipers. But if we took pains enough would not the message from the Word of God become a feature of unsurpassed interest in the service? If the people find it dull it is because our reading is slipshod, careless, desultory, perfunctory, as though we ourselves had little interest in it.

How can we make the Scripture reading fascinating?

Read More Scripture

Since the church exalts the Bible as the matchless book, it is rather strange that many churches are content with a very meager portion of Scripture in their services. To be sure, within the last fifty years the practice of responsive reading of the more liturgical passages of the Bible has come into general use. This is a great gain. In addition to this, our wisest ministers now generally read two Scripture lessons, one from the Old Testament and one from the New Testament. This is an excellent custom which all may well follow.

Even so, we fall far behind our English cousins, both in the Anglican and non-conformist churches, in the amount of Scripture presented in a service. One American minister, greatly impressed with this fact, determined on his return to his parish to give his people more Scripture. He resolved to read the gospel of John through in his morning service, one chapter each week for twenty-one

Sundays, finding a text for his morning sermon in the chapter which he read. That preacher found the five months' experience one of the most profitable periods of his ministry, and his people learned with new vividness the marvelous beauty of this wonderful book. Some of the chapters were rather long, but they were tremendously interesting and the people enjoyed them.

Give More Variety

Many ministers fail to see, or to make their people see, the wonderful variety in Scripture, which sets forth the great truths of life in many different ways. Their readings are haphazard, chosen without any definite or comprehensive plan. Sometimes they are selected on the spur of the moment, or because the passage read contains the text of the sermon to be preached. Others, again, read only their favorite passages, with too narrow a range to give a large view of the wide range of truth which the Bible covers.

Such mistakes may be easily corrected if the minister determines to give each year a birds-eye view of the rich material the Bible contains for our spiritual nurture, from Genesis to the Revelation. He cannot read a hundredth part of the whole great story, but he can bring out some of the riches of this exhaustless treasury of truth.

Why should not each minister make a "Lectionary" for himself, selecting at the beginning of the year the passages in the Old Testament and in the New which he will read to his people during the year. If he conducts two services a Sunday he can select beforehand one hundred and four passages from each of the great divisions of our Bible. He may follow the Christian Year if he wishes, choosing what will be suitable for the great Christian festival seasons. Or while keeping these occasions in mind he may take a wider range and plan to include some of the noblest and most inspiring parts of the book which he may be surprised to find he has been neglecting. He will include that great epic of the creation, with which the book begins; and the story of the great deliverance at the Red Sea when the Hebrews escaped from their pursuing foes; and the scene at Sinai when the Decalogue, greatest of moral codes, was declared, coupling with it always our Lord's summary of the Law; and the story of David and Naboth; and the fortieth chapter of Isaiah with its marvelous eloquence. The matchless story of the gospel will, of course, have a large place in his plan, and all the way from Acts to the Revelation there are immortal passages which he must include. Such a course, wisely planned for the entire year, will give both to him and his people a new interest in the Scripture reading. He will read to them some of the greatest chapters in human literature.

Make the Reading Impressive

Make it vivid. Make it graphic. Make it expressive. And so make it impressive. Much depends on the quality of voice and the distinctness of enunciation. A mumbling, stumbling, nasal, hurried repeating of the words kills the desired effect. Every preacher should secure thorough training in the art of expression that he may get his mouth open, his breath-control perfect, his lips trained to clearly articulate every syllable, so that he may speak with absolute clarity. Charles Spurgeon and Henry Ward Beecher owed much of their power to the wonderful organ-tone quality of their voices, ranging from flute to trumpet. Many ministers could put music into their voices if they took pains enough. The passage to be read should be carefully studied, that the reader may bring out every shade of thought or feeling it contains.

Many can remember John Duxbury's dramatic recital of the book of Job some years ago; what a new meaning it gave of that great tragedy!

Whoever has heard Mrs. Leland Powers read the Scriptures in a church service realizes keenly the splendor of thought and beauty of expression found in the Bible message. Some of us can remember how Professor Mark Bailey of Yale made the Bible seem a new book as he read a chapter with exquisite elocutionary skill. An English minister read to his congregation one morning David's lament over Absalom with such effect that it marked the day forever in their memories. An American minister read to a churchful one day the ninth chapter of John, the story of the man born blind, with such dramatic power that they could never forget it. While all ministers may not be able to reach the high-water mark of such examples, they all can, if they take pains enough, greatly increase the impressiveness of their Scripture reading.

One cherishes happy memories of certain men whose reading of Scripture has marked the day as memorable. A canon in an Anglican cathedral whose mellow, musical voice made the words a haunting melody; Phillips Brooks in Trinity Church, Boston, who read with such earnestness and spiritual passion that gave a new view of the meaning; Dwight L. Moody, who made the gospel story as vivid as though the events occurred but yesterday; who can forget such readers?

We have heard many ministers whose impressive reading of the scripture mightily reinforced their sermons. We wish that every one of our ministers would seek diligently to make the scripture reading a church attraction.

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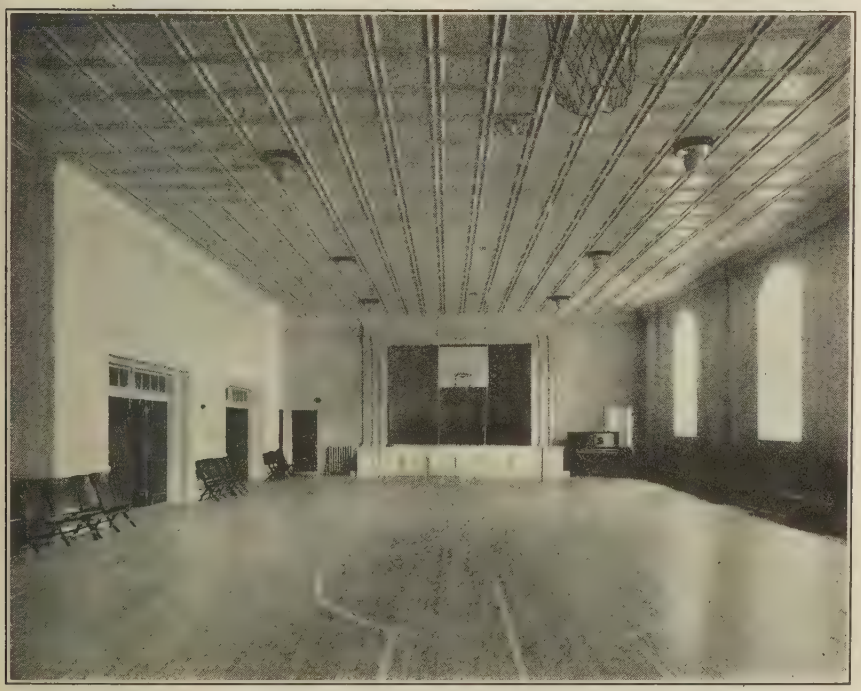

BRIDGEPORT, CONN., HOLDEN PARISH HALL INTERIOR

Material for the Vacation School

THE rightness of giving to boys and girls who really want it the privilege of "going to Sunday School all the week" during the long vacation is impelling a rapidly increasing number of churches to join the ranks of those who keep open house in the summer. The question how to teach religion to summer weekday classes has been a difficult one, but usable, well-tried teaching material and the experience of many workers is bringing solution to the problem.

We know that *activity* is the key to any real results in the field of education. We *know* this. Yet we go on too often handing over masses of information and consider that thereby we have "taught."

A great step in advance is made possible by the Planbooks published during the past two years by Pilgrim Press. Here is no mass of information to be handed over. Instead a piece of the child's life is taken up and put into companionship with men and women who are interested in him and in his growth, his moral and religious growth. The child lives with them Monday morning and Tuesday and Wednesday. He plays games, makes things, enters into delightful enterprises, all in a normal way, growing through it as a normal child should grow. "Changing," as Miss Danielson puts it, from fear to confidence, from petulance to poise, from obstinacy to persistence, from imagination to sympathy. He grows in cooperating, grows into a Christian way of cooperating, by doing things with others in the Christian way. He learns the joy of giving by sharing interesting enterprises of giving. He learns to put himself into his gift by making with others the thing he is to give and often by taking his gift to his friend, the shut-in or the less fortunate. (*We* call them shut-ins and less fortunate—*he* calls them "the little boy whose leg hurts him all the time," or the child who "hasn't any doll"!)

Through the actual building together of the wonderful little town of "Anytown" the children grow into civic builders, Christian civic builders. They come to know that loving sympathy and generous sharing of responsibilities make "Good Neighborhood Street."

The Pilgrim Press Planbooks include:

The Mayflower Program Book—J. E. Perkins and F. W. Danielson—$2.00.

The Second Year Mayflower Program Book—J. E. Perkins and F. W. Danielson—$2.00.

Knights of Anytown—Jeanette E. Perkins — in *Pilgrim Elementary Teacher Magazine,* October, November and December, 1922.

The Rest of the Family—Jeanette E. Perkins—in *Pilgrim Elementary Teacher Magazine,* January, February and March, 1923.

The Junior Citizen—Joyce C. Manuel—$1.60.

The Good American Vacation Lessons—F. W. Danielson and Wilhelmina Stooker—a brief course of like character; the program not worked out in so complete detail—$1.00.

Whether one uses these Pilgrim Press Planbooks or whether from other sources is to be drawn the story material that is to be the vehicle for carrying the "lessons" we wish

to teach the children who find their way to our daily vacation school next summer, we ought to plan the whole course so as not to lose sight of these principles of self-activity and service activity and habit forming.

The greatest change in the character and attitudes of the children, the most of what we may count as "results" in religious education that have come under our notice have come where a devoted leader has so planned the summer's work that much of the initiative has been left to the group. They as a group seemed to invent the plan for the course. Their natural interests had been so consulted in the previous planning of the leader that the mere direction of their thinking by a story, followed by their own discussion of "what can *we* do?" brought from them a suggestion which became the basis of the whole summer's program. Here was a project undertaken and carried out together in the company of their teachers of religion. Their attitudes changed. They were quiet (as *never* in the former once-a-week club days) so as not to disturb the day-nursery babies upstairs because those babies had become *their* babies and they must let them sleep. They sewed their seams or sawed their picture frames with conscientious care because all the highest motives were being drawn upon for the achieving of the perfect gift for (in this case) the children in the school in India which they went to visit on their magic carpet.

Here is an example of good work in habit forming. It is the story of a weekday class at Tonawanda, New York:

"The class visited was the smallest in enrollment and attendance of any held during the week. Due to the fact that practice for a Christmas pageant was scheduled to follow the class, the period was cut to one-half hour. The class opened with a discussion as to whether food or clothing should be given to the family which they proposed to help. The issue was finally settled by deciding to give food and the various articles were then apportioned among the pupils. When this discussion was over the teacher spoke briefly of the fact that, since it was the afternoon for rehearsal, the coming of the other children to take part might disturb them in their

IN WINTER IN SUMMER

lesson discussion. In fact, several children had already arrived and had opened the door in search of the place of rehearsal. One little youngster was even waiting in the classroom. She called their attention to the fact that this situation was likely to prove a distraction for them in getting the best work done. Then she called for suggestions as to how they proposed to meet this situation, which was already becoming apparent. One girl answered: 'I will control my tongue.' A boy suggested the ideal: 'I will control my thoughts.' These were written on the board, together with the Bible reference, Phil. 4:8, 'Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things,' to which it was suggested they turn. A considerable discussion of the meaning of this passage followed.

"Now the teacher took up the study of the life of Jesus at the point at which it had evidently been left the preceding hour. It was the story of Jesus healing the paralytic. As the discussion proceeded it was linked up as far as possible with Jesus' attitude with reference to self-control. What seemed more important, however, than this discussion was the parallel line of action which was going on. Time after time as they were in the midst of some point of the discussion there would come a knock at the door. Another arrival was seeking the place of rehearsal. At first these interruptions caused a break in the interest and attention of the pupils. The teacher recalled their resolutions which had been written on the board. At successive knocks she pointed to the board. Then later she only smiled as the class members would start to let their attention be drawn away for an instant and then check themselves and quickly resume. It was evident that the pupils were actually beginning the formation of a new habit, that of self-control with reference to a disturbance from without when they wanted to concentrate. The present situation had created a problem which they, with the aid of the teacher, had set themselves to solve. The value of this habit is plain.

"As the bell rang, a brief summary of what had been accomplished was made by the teacher. She reminded them of what they were to bring to show their friendship for the unfortunate family and that they should continue to live up to the ideals which they had set for themselves during the hour. A prayer embodying this ideal followed and the class was dismissed. The boys began in an orderly fashion to prepare the room for a supper to be served that evening.

"In later conversation with the teacher I discovered that she had faced the situation in advance and had made her plans accordingly. The disturbance, which was inevitable in view of the character of the building and the season, became the starting point for the teaching of the day. She had viewed her task as that of helping the children face in a Christian way the everyday problems of life and solve them with Christian standards in mind. This element had loomed larger in her mind during that brief half hour than the attempt to cover ground in the general course provided."

In the *Pilgrim Elementary Teacher* of November to March, 1922-3, a series of twenty weekday programs offers admirable material for Junior classes in vacation schools closely related to the Junior graded courses and carrying out these ideas, (1) of the children choosing their own activities, (2) of service and civic activities, and (3) of habit forming. These programs are by Harold B. Hunting, author of "The Story of Our Bible."

In the June, 1923, *Pilgrim Elementary Teacher,* which will appear early in May, Miss Danielson sets out various plans which a group may follow according to what work is being

used on Sunday and what courses may already have been used in weekday class or during former summers.

Send to your District Secretary for a new leaflet, "Daily Vacation Classes in Religious Education," for information helping a church or a community in next summer's vacation plans.

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Evangelism After Easter

THE questionnaire sent last year to 300 of our churches for information regarding the age at which people join the church brought out one interesting fact aside from the data sought. It showed that as a denomination we have drifted into making the Easter season the great ingathering time of the year. While in the time of our fathers the January "Week of Prayer," followed often by special meetings, made the communion following January the time of greatest ingathering, yet it is doubtful if at any one communion season of the year so large a percentage of the year's ingathering would formerly have been reported as is now reported for the Easter communion.

The disadvantages that always follow religious work done with large numbers must be carefully guarded against here. The danger is that the individual will be lost in the mass and will miss some of the deep personal experience that has great value in our lives; and that the church membership, seeing a multitude coming in at once, will fail to take personal responsibility for brothering and sistering each new member.

The task falls the more heavily upon the few, the pastor and the Church School workers, who recognize the responsibility of the church for the further development and growth of the "communion class." Plans should be laid at once for setting these recruits at work and for so guiding and sympathetically inspiring the service they are asked to render that interest and courage shall not soon wane but that a gratifying and measurable achievement shall be accomplished by *each new member* before the summer break-up and that a distinct piece of work shall rest on the shoulders of each individual for next fall's undertaking.

Professor Hutchins' "Graded Social Service" is as good an outside source as can be found for suggestions as to pieces of service for which the young people may be called upon. Better than any outside source for such suggestions is always fresh, careful study of the home church situation with the resulting discovery of genuine needs of the home church and the community and of interests reaching out from it into the world. A serviceable aid in discovering these home church needs and outreaching interests is offered by the Christian Conquest Program and World Friendship Program, published by the Department of Missionary Education. Sharing in weekday and vacation school work, taking a training course in preparation for teaching next fall or as soon as sufficiently prepared, helping in story-telling or dramatic or mission study groups, keeping up a bulletin board of missionary or religious education or prohibition enforcement or international relationship facts and information, or, perhaps best of all, doing as never before the old task in church and school and society. Being more regular, more punctual, more responsible in an old task may mean a far greater forward step in Christian living than dropping the old to do a new thing no *better* than the old was done. For the satisfactory achieving of any of these, so that doing them shall be genuine education in religion, that interested, continuing guidance and support of what we have spoken is indispensable.

A book to be put in the hand of the new church member or the youth who

has taken any new forward step is Miss Slattery's "When You Enlist" (Pilgrim Press, $.75). This will help any young person to try to keep "Marching On" as one of "The Undaunted."

Are *you* who read this the one who in your church should be seeing to it that *someone,* you, yourself, or someone else, follows your church's 1923 Easter recruits with after-Easter Evangelism?

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Children's Day and Children's Week

RATHER through accident than through the united planning of the Education Committee of the International Sunday School Council of Religious Education, Children's Week comes this year in the fall instead of the last of April and first of May as formerly. Of the plans for Children's Week we shall, therefore, hear more later on.

Children's Day seems, early in April, a long way distant, but for the Church School worker it becomes, as soon as Easter is past, the great objective. It is cause for rejoicing that the Children's Day service offered by the Sunday School Extension Society carries again, as last year, a warm and Christian spirit. Last year's beautiful service by Miss Jeanette Perkins, based upon the Lord's Prayer, had set a standard so high that it was hard to follow. A question sent out to hundreds of schools asking what they would like different brought almost uniform response—"It could not be better." Miss Eleanore Cole was wisely chosen by Dr. Bloom for this year's work. She is known to *Church School* readers by certain "parables" and stories she has contributed. These readers do not know how much they owe her also as associate editor of the magazine; how much her literary taste and religious experience have from its first number helped to make *The Church School* what it is.

Her Children's Day service, "Let the Children Come," will prove a fitting medium for carrying out what we believe should be the aim of a Church School Children's Day: a family day when the children come into the home church and tell their parents and friends what they have been doing in Church School all the year, not by showing all they have been about, but by letting them catch a glimpse of the spirit that has been growing up within them in the weeks of the year.

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"The capacity for hero worship is perhaps the second best force in our being, and it is unsurpassed in setting free the highest in man, the power to worship God. And as the hero of all highest heroes, as worthiest among the worthy, we must present as the supreme creative force in men's souls the character of the Lord Jesus."—Rev. George Gordon.

COMPARATIVE STATEMENT

		Churches and Individuals	W.H.M.Us.	Legacies	TOTAL
RECEIPTS FOR FEBRUARY 1923	This year...	$2,884.00	$197.00	$328.00	$3,409.00
	Last year...	3,519.00	156.00	.....	3,675.00
	Increase....	.....	$41.00	$328.00	$369.00
	Decrease...	$635.00	.....	.....	635.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Highroads and Byroads in Central Oregon

By Rev. George N. Edwards, *Walla Walla, Washington*

EAST of the Cascade Mountains in Oregon lies a great region through which no railroad has ever run. With a student friend as driver of the Chevrolet the writer traveled into this Congregationally-unknown country for nearly three weeks in midsummer, covering over a thousand miles and reaching fifty communities in eight counties. Some of the counties surveyed were nearly as large as Connecticut, and their total area larger than Vermont and New Hampshire combined.

It is a highland country, ranging from 2,500 to 4,000 feet elevation, sloping down from the Cascades, with the Ochoco Mountains in its center to keep it from falling very far, and rising again to the Blue Mountains in the east. It is a land of rugged canyons and bare buttes, of prairies, deep valleys and high pastures, winding rivers and irrigated farms, great pine forests, and wide sagebrush deserts with scattered junipers. For variety of scenery, beautiful lakes and ice-cold rivers, curious caves and snow-capped mountains, for fish, game birds, bear and deer, the sportsman loves to seek out the Deschutes and the nearby mountains; but it is a hardy pioneer that can long remain on the burning plains and there are few that live on the high desert through which runs the hundred and fifty mile stage line from Bend to Burns. The bands of sheep are driven before midsummer to pasturage on the forest reserves at high altitudes where some grass escapes the scorching summer heat. The creeks run dry, and only the larger rivers—the Deschutes, the Crooked, the John Day—flow all year around.

We started south from the Columbia by the Dalles-California Highway for Bend, the metropolis of Central Oregon, a thriving lumber town a hundred and fifty miles distant. It was just as the weather warmed up for the Fourth of July, and we caught the worst of it in the hottest places, 108 degrees to 112 degrees in deep-lying canyon towns, waves of furnace heat rolling over the ridges in place of breezes. We learned again the meaning of the "shadow of a great rock in a weary land" and the value of "wells in the valley of Baca." We learned to look for Lombardy poplars as the sign of a dwelling and a drink. One afternoon we boiled along toward a place named "Bakeoven," wondering if it could be any hotter than the road that led to it, when, what was our delighted surprise to find an oasis with a deep cold spring walled in, great poplars and dense shade, a garden and an old white house where teamsters and sheepherders had been wont to stop for bread baked in the great kitchen of the inn.

Never did cool mountains look so alluring as when coming westward from Haycreek the next afternoon over the high ridges, we saw ten snow-capped peaks lying in a line stretching from Mt. Hood on the north a hundred and thirty miles to Mt. Thielsen near Crater Lake on the south. One Saturday evening we camped at the head of the Metolius, a few miles from Sisters, where services were to be held in the morning. This river flows gently out of Black Butte from

numerous springs that combine to make it a full-grown young river in a few hundred feet, and many campers rest on its banks and catch their fish for breakfast. We had many steep canyon rides but none more dangerous to look at than creeping down into the Canyon of the Crooked, by a road that was a mere indentation in a perpendicular wall of rock. This was at Grandview, where the Crooked and the Deschutes have only a lofty wall of rock between them. Having come up from one you go down into the other and up again to a dizzy height by a narrow road that zigzags up the western wall of the second canyon. There are no protective walls or fences; it is all up to the driver whether you stay with the road or sail off into space. We stayed.

We had a Biblical name for our car. We called it "Elijah" because it "went up on high." Nothing daunted either car or driver until one day when, with a long-drawn sigh, "Elijah" stopped in a desert place under a juniper tree and refused to go any further. There was good reason for despair for it was a desert place, and the day was far spent and there was no more "gas." There was nothing for it but for one of us to walk toward the highway while the other stayed by the stuff. It proved to be full nine miles to the highway from that point on the by-way, and it was midnight when my friend reached it and there was none that passed by, so on he went into the nearest town, still six miles distant. The writer tarried under the juniper tree and there was no man nor creature to molest or make him afraid. The night passed and the day dawned, and wore on till noon, yet my friend failed to return. So I went in search of him, and lo! I found him four miles away, returning with the needful food for "Elijah." And we rejoiced to leave that place twenty hours after we arrived, for no man nor beast had passed, unless perchance an unseen coyote crying aloud in the night and startling my friend so that he climbed heavenward with much agility by another juniper tree.

TWO SISTERS AT "SARVICE" WHO WANT A SUNDAY SCHOOL

Not every by-road was as lonesome as this. We had come that evening from an alfalfa country where we had held service and started a Sunday School in a place where no man ministered, but where many families lived in isolation. We urged that the school seek to make itself influential and helpful in the community by bringing the people together for wholesome social life.

The sort of work that we can do in Central Oregon must be to minister to whole communities that are without religious leadership. For the most part, denominational preferences are not strong in this region. The organizations that have rendered service have done it to meet the vital religious needs of the people. In such places I felt keenly the need of Christian leadership, of a man with a mes-

sage and a heart to put it across, and backing to make it possible for him to live there and carry a gospel of good will and hopefulness to lonely men and women.

There is a need of real missionary leaders to carry the spirit and program of Jesus into homes that never see a minister, and to children that never saw a Sunday School. If large fields, portions of counties, could be treated each as a unit and put under the care of one denomination with two men and sufficient equipment to do the job, I believe dying churches would receive new life.

I met one minister who twice a month in summer traveled fifty-eight miles to a remote place otherwise religiously uncared for. I learned of another minister who planned to hold services thirty-eight miles from his home at a mining camp in the Ochoco Mountains and several others who drove twenty-five miles for meetings. Yet on a stretch of fifty miles on a main highway there are five places ranging from seventy-five to seven hundred in population without a single resident pastor. Looking back over this great area one can easily locate half a dozen places where the "larger parish plan" could be worked out effectively. Each would require all that one man could put into it, with generous backing by his mission board. For one of these fields we are already responsible, another is waiting for the first comer, another might be presented to us if we could do the work.

Central Oregon is not a poor country financially. Its great stretches of apparently barren uplands feed thousands of sheep and cattle. Ranches of 20,000 to 100,000 acres are not losing propositions. The great wheat lands toward the north are not cultivated in vain. Irrigation projects are producing fertile farms where new communities are growing up. East and west and north and south trunk lines of highway are being constructed which will not only make communication easier all the year round, but will bring isolated places into contact with the larger cities of the state. The people are building up their schools and calling for better institutions. The situation demands of the Christian Church foresight, money, men of vision and cooperation between the denominations. Modern method and brotherly spirit will not fail to bring a satisfactory response from the people. Let our motto be not "divide to conquer, but divide to serve." Give each church plenty of room and a free hand within its own parish and then let us see which can do the best work for the building of the Kingdom.

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CHILDREN'S DAY SERVICE, 1923

THE Congregational Sunday School Extension Society is establishing a splendid record in connection with its Children's Day Service. Intellectual ability, Christian consecration and missionary interest, have made possible during the past four years the following outstanding services: "Our Father's World," by Frances Weld Danielson; "Children's Day Comrades," by Anita B. Ferris; "Children of the Father's Kingdom," by Ora Winifred Wood; "The Lord's Prayer," by Jeanette E. Perkins. Each year the response has been appreciative and enthusiastic.

For Children's Day, June 10, another wonderfully interesting and inspiring service has been prepared, entitled "Let the Children Come." The author is Miss Eleanor F. Cole, a successful teacher of children and young people, and a member of the editorial staffs of *The Congregational Publishing Society* and *The Church School.* The service is sent free to all Sunday Schools taking an offering for the work of the Society or otherwise providing for it in their apportionment plans. Samples of the material have been mailed to all of our Congregational schools.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

Dr. Jefferson's Twenty-fifth Anniversary

By CHARLES S. MILLS

THE Broadway Tabernacle, New York, celebrated with great enthusiasm, in the week March 4-9, the twenty-fifth anniversary of the pastorate of Dr. Charles E. Jefferson. It is an event of far more than local significance. In the anniversary addresses by leaders of the pulpit it was frequently noted that his ministry has been of exceptional value in defining and exalting the vocation of the preacher. The outstanding feature of his life is his definite, personal choice to dedicate his rare abilities supremely to the service of his own church in distinction from other conflicting claims upon his time.

He is an author of wide repute yet he has never allowed ambition for fame as a publicist to subtract one iota from the quality of his preaching, week by week. He has been greatly sought as a speaker for colleges, conventions, and popular assemblies, but desire for popularity on the platform never has stolen the strength of his pulpit. He is a shining example of a man to whom every door has been open but who has given himself with all his heart and soul and strength to the people who look to him as the shepherd of their souls.

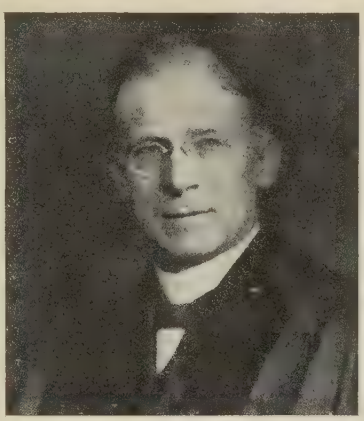
His conspicuous success in building, amid the cross currents of the city's life, a great and growing church, never so strong as today, is the evidence, to all younger men in the ministry, of the worthiness of that life choice. In one of his books, written for ministers, he says, "There is no power under heaven equal to the power of a God-inspired pulpit." He was not thinking of himself when he wrote those words, but how apt an illustration of his statement is his own great congregation.

No task on earth calls for greater capacity—physical, intellectual, spiritual. Behind that rare achievement is the story of a brave spirit, undaunted by the well-nigh insuperable obstacles of the great city's life. New York is often called the graveyard of the minister. The environment, to a timid soul, is about as discouraging as anything in the world. Broadway—the "Great White Way"—is the symbol of "the din of earthly interests and the storm of human passions," of commercial sordidness, of absorbing worldliness, of self-indulgent pleasure run mad, and yet amid the strident shouts of these forces which bid for the souls of men he has made the voice of the preacher to be heard. May his success inspire many of those who shall come after him in similar, difficult conditions!

A luncheon in his honor at the Hotel McAlpin brought together one hundred and fifty leaders in the ministry of the metropolitan district. The words that accompany the portrait are taken from the salutation extended to him by that noble company representing various communions. Unitedly they recognized this man as expressing the high apostolic tradition of the minister who holds not his life of any account as dear unto himself so that he may accomplish his course and the ministry which he received

from the Lord Jesus.

It is fitting that these words should appear in the pages devoted to the Ministerial Boards, since no man is a more loyal and generous friend of his brother ministers. It was the privilege of the Chairman of the Pilgrim Memorial Fund Commission, in the fall of 1919, to visit in succession some of the great churches of our fellowship, among them Broadway Tabernacle. No one saw more clearly the far-reaching significance of that movement than Dr. Jefferson.



CHARLES EDWARD JEFFERSON

Illuminating Interpreter of the Word of God
Inspiring Preacher of the Unsearchable Riches of Christ
Devoted Shepherd of Human Souls
Fearless Foe of All Unrighteousness
Torch-bearer of Liberty in Church and State
Ambassador of International Good Will
A Workman that Needeth Not to Be Ashamed

No one gave a heartier welcome to its advocate. He prepared the way diligently, winsomely, whole-heartedly, with the result that his people made a gift of $92,547.88 to the Pilgrim Memorial Fund. He personally gave a generous share, although never to receive the slightest benefit from the Fund itself. Moreover, it was a word from his pen which struck the keynote on the title page of that number of *The Congregationalist* which was devoted peculiarly to the promotion of the campaign.

In the appeal for the apportionment of Broadway Tabernacle for 1923, the Ministerial Boards are assigned $1,500. If other churches so exalted the cause the Board of Relief never would have come into its present indebtedness. It would, long ago, have received a sufficient income to lift the standard of grants far above the low rate now prevailing. It would have been able to bring comfort where now there are severe limitations and to minister generously to the necessities of the saints.

With the Old South Church, Boston, making an offering of more than $2,000, and Broadway Tabernacle asking for $1,500, let all the churches follow in the same spirit, each according to its ability.

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THE PILGRIM MEMORIAL FUND

PAYMENTS to the Pilgrim Memorial Fund continue heavy. Receipts for January were $118,116.51; for February, $48,097.64; total, $166,214.15. Total payments above all expenses, March 7, were $3,913,123.55. If the rate of payments for the first two months of the year holds for 1923, a long stride will be taken toward the minimum objective of $5,000,000. The funds have been so skilfully invested by the Finance Committee of bankers that securities purchased under their direction showed, January 12, an appreciation in market value of $346,377.44, which is not included in the net total above.

Announcement is made of a bequest which will eventually add more than $20,000 to the Fund. The permanent character of the Fund, its careful safeguarding and its high mission appeal exceptionally to those who desire to distribute their estates to the most worthy causes.

Form of Bequest, Pilgrim Memorial Fund

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, *under the laws of the State of Connecticut, the sum of..... dollars to become part of the Pilgrim Memorial Fund.*

"A Man's a Man for a' That"

THERE are frequent indications that many good people of our Congregational churches have hardly understood, even yet, the central principle in the care of the Veterans of the Cross. In their consciousness the aged minister, in need, is hardly more than any other poor man. They want to treat him kindly according to their notion of kindness, but their point of approach is that of charity for the destitute.

EVERY INCH A MAN

There appeared in the columns of our national religious weekly some weeks ago a contribution entitled "Responsibility for Needy Ministers," proposing that our pensioned ministers and widows should be made the object of the pity and charity of the communities in which they live. The letter was intended in the kindest spirit. Its author had no idea of saying anything that would be offensive, but his suggestion cut to the quick the hearts of beloved men and women who have given their lives in the service of Christ.

There have come to the Secretary pathetic letters from some of those whose souls were sorely wounded. Immediate reply was made to the article in question, but apparently the words did not come under the eye of many who read the original communication. Allusion, therefore, is made to it here in order to show its effect on those whom it was designed to help. Their point of view is right. No method can be countenanced which could make them seem to be the objects of charity. No neighborly kindness can be a substitute for the obligation which rests upon the fellowship of churches which has accepted their sacrificial life service. Community benevolence, however kindly intended, cannot in many cases be received with self-respect. The Boards of Relief are the instrument through which the churches express their gratitude to those who, having given their all for Christ and the Church, are, in the evening of their days, deprived of the reasonable comforts of life.

That such an article appeared in the columns of the journal which stands as the expression of our fellowship, reveals the fact that we must yet travel a long distance to reach the proper appreciation of the high claim of these servants of God. They have the finest fiber. They are not suppliants for favor. Let us make sure that they never have cause to wince in the discovery that any unworthy motive accompanies our gifts.

Robert Burns was not speaking of the minister in the poem from which the phrase, which serves as the caption of this article, is taken. He was defining, with his keen Scotch insight, the basis for the judgment of any man.

What though on hamely fare we dine,
Wear hoddin grey and a' that,
Gi'e fools their silks, and knaves their wine,
A man's a man for a' that.

When we think of our beloved brethren we carry the poet's thought to a higher plane, in the consciousness of the high service they have rendered, and yet we shall never reach the right standard except as we hold fast the inner significance of the poem—

Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth,
May bear the gree, and a' that
For a' that and a' that
It's coming yet for a' that
That man to man, the warld o'er,
Shall brothers be for a' that.

A Legacy Representing Life Time Devotion

RECENTLY the Congregational Board of Ministerial Relief received a bequest of $5,000 from the estate of Mrs. Anna L. Day, of Galesburg, Illinois. Mr. Day had died four years before his wife, and not having children, they used their income and disposed of their estate chiefly to charitable institutions. At the time the will was made Mrs. Day dedicated one-sixth of her entire estate to the Board of Ministerial Relief. Both Mr. and Mrs. Day were always active members of the Congregational Church.

This word is printed as a tribute to the noble heart from which this significant gift came at a time of great distress in the Board.

MR. AND MRS. MARTIN A. DAY

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The Annuity Fund

The list of annuitants gradually increases. It now contains seventy-two names. One of the latest to enter the roll is an honored Home Missionary Superintendent who writes, on receiving the first remittance, this letter:

"The first check on Annuity payment came this morning and I write this to thank you for your interest in the matter. Through most of my ministry I have been doing home missionary work, or have been pulling churches out of difficult situations. I hope you appreciate how much it means for the men out on the field with our churches to be assured of this assistance for the future. It will inspire them to do better work and will command for the ministry a new respect. I rejoice in the great work you are doing."

Form of Bequest, Board of Relief

I give and bequeath to the Congregational Board of Ministerial Relief, Incorporated under the laws of Connecticut, 1907.....Dollars for its uses and purposes.

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: January and February, 1922 and 1923

	Churches	Women's Societies	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Income from Investments	Individuals	TOTAL
1922...	$10,147.90	$853.40	$273.87	$88.18	$1,721.80	$11,400.25	$497.75	$24,983.15
1923...	11,090.38	486.66	506.81	88.69	2,533.28	11,060.43	2,804.00	28,570.25
Incr...	$942.48	.....	$232.94	$.51	$811.48	.....	$2,306.25	$3,587.10
Decr..	.....	$366.74	.....	.....	.....	$339.82	.....	.....

Note: Donations designated for Endowment 1922, $1,957.00; 1923, $41.00; decrease $1,916.00. Legacies and Matured Conditional Gifts, 1922, $633.35; 1923, none; decrease, $633.35. Total Income, not including Christmas Fund 1922, $27,573.50; 1923, $28,611.25; increase, $1,037.75. Christmas Fund 1922, $983.31; 1923, $2,023.31; increase, $1,040.00.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Relation of the Women to Total Apportionment

IN compliance with the vote adopted by the Commission on Missions, January 26, 1923, as follows:

"Voted that the Council of Woman's Boards and the Woman's Home Missionary Federation be requested to formulate a policy on the relation of the women to the total budget and report to the Commission on Missions not later than its next meeting."

The Woman's Boards and the Woman's Home Missionary Federation recognize that the women and the women's societies in the churches should feel a greater responsibility for raising the whole apportionment of the churches, instead of feeling satisfied when the so-called "women's share" is raised. To this end the Council of the Congregational Woman's Foreign Mission Boards and the Congregational Woman's Home Missionary Federation urge the women of the church, (1) to support the pastors in their efforts to encourage their churches to undertake their entire quota; (2) in the case of disinterested or discouraged pastors to take the initiative in emphasizing the importance of the support of all of our denominational benevolences; (3) to secure an Every Member Canvass in every church and to supplement this canvass by faithful follow-up work; (4) to seek for a Missionary Committee or its equivalent in every church (5) and in every other way possible as *church members* to get under the *whole load* of the church apportionment.

Churches where the money for the woman's foreign and home missionary work is raised partly through the church treasury and partly through the Woman's Society as a separate agency are occasionally in doubt regarding the share of the church budget to which the women are entitled. The Woman's Boards and the Woman's Home Missionary Federation do not claim twenty-eight per cent of the church budget in addition to what the women raise, as is sometimes stated. The women do not seek more than the percentage allowed them on the total apportionment. In churches where the whole apportionment is actually raised they understand that all national societies are entitled to additional contributions, which may be applied on specified objects agreed upon by the societies.

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RECREATION, PLAYGROUNDS AND GAMES

THE place of play in the life of the youth of the land is coming to be more clearly understood. While there are notable instances of great achievements in spite of physical handicaps, we are beginning to realize that, as a rule, to have a wholesome, helpful outlook on life, a healthy body is needed.

With this in mind, the committee on Applied Christianity has prepared a list of books and magazine articles on recreation, playgrounds and games: "Play and Recreation for the Open

Country," Henry S. Curtiss, Ginn; "Play Movement and Its Significance," H. S. Curtiss, Macmillan; "Wider Uses of the School Plant," C. A. Perry, Charities Publishing Company; "How to Help," Mary Conyngton, Macmillan; "Play in Education," Joseph Lee, Macmillan; "Play Movement," Rainwater, University of Chicago Press; "Neighborhood Entertainment," R. B. Stern, Macmillan; "Community Center Activities," Clarence Perry; "Playground Magazine," Playground Association, New York City; "Fit for a Fight or a Frolic," Walter Camp, *Colliers'*, Nov. 4, 1922; "Investing Money in Play," G. Fox, *Survey*, May 10, 1922; "Nothing to Do 'Til Tomorrow," E. D. Biggers, *Colliers'*, Aug. 5, 1922.

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PROGRAM TOPIC—MAY

A Congregational Opportunity in Reverence

The Pilgrim Memorial Fund

In memory of those who in the early days embarked on a Pilgrim Adventure of Faith, believing "in the liberty of the human spirit."

Hymn: "How Beautiful upon the Mountains."

Scripture: If there be an angel, an interpreter, one among a thousand to show unto man what is right for him. Job 33:23. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward. Matt. 10:41. Ye are fellow citizens with the saints of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone. Eph. 2:20.

Three-minute talks on "The Memorial Fund": (1) How established; (2) How applied.

The Annuity Fund

Hymn: "Watchman, Tell Us of the Night."

Scripture: And I heard the voice of the Lord saying, "Whom shall I send and who will go for us?" Then said I: "Here am I; send me." Isaiah 6:8; Luke 10:2; Matt. 3:14; II Cor. 5-11:12.

Three-minute talks, "The Annuity Fund": (1) How provided. (2) Work of Ministerial Boards. (3) The share of the local church in the pastor's annuity. (4) The Original Plan —for the older men in the service. (5) The Expanded Plan—for the younger men, providing for their age or disability.

The Ministerial Relief

"Even the youth shall faint and be weary and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." "Even unto old age I am He and to hoar hairs will I carry you." Also Luke 10:1, 2.

Three-minute talks on "Ministerial Relief": (1) The National Board and the cooperating State Boards. (2) The increasing number on the roll. (3) The imperative need for larger pensions. (4) The provision of the income. (5) The blessed work of the Christmas Fund.

Hymn: "How Firm a Foundation."

Send to the Ministerial Boards, 375 Lexington avenue, for literature.

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FALL IN!!

EVERYBODY'S doing it! Doing what? Why, the Federation poster contest, of course. During the past month the reports from the poster contest have been most encouraging. At least a dozen states have lined up for the competition, and it is quite probable that others are work-

ing on it who have not definitely reported as yet. To date Illinois takes the lead in the amount of energy that she is showing in pushing the contest, though several states are crowding her rather hard. Connecticut is planning to have her state posters displayed at her annual meeting in the spring. Almost every state has offered a prize, usually a trip to a summer conference, to the person who makes the best state poster. It seems almost certain that we shall have a fine set of posters from which to select the national winner next fall.

Societies and Unions are reminded that before a local group can qualify for this contest they must have met one of these three requirements: sent a gift to the work of their Woman's State Home Missionary Union, packed a box for some homeland field, or conducted a course of not less than six lessons on some home missionary subject. Unless this condition is met, the poster submitted will not be eligible for final honors, as part of the purpose of the contest was to interest our young people more deeply in home missionary work and giving and study.

If your group has not entered the contest and desires to do so write to the Federation office, or to your Union Young People's secretary for the details. We hope that every group will be represented at the council.

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NEW TEXT BOOKS FOR 1923-24

PRELIMINARY announcement can be made now of the new text books for home mission study that are being prepared for use next year. The general theme will be "Saving America Through Her Children." The text books for adult groups who do not wish to do intensive study, and for young people's groups will be "The Child and America's Future," written by Mr. Jay Stowell. The chapters of this book bear the suggestive titles: "America's Greatest Asset," "Saving Young Bodies," "Play and Work," "Education in Democracy," "Christian Nurture in the Church School," "The Child and America's Future." Special emphasis is placed upon the responsibility of home mission boards for work among children, and upon what is being done to meet this responsibility. "Suggestions to Leaders of Study Classes," to accompany this book, has been prepared by Mr. Ralph A. Fenton. The price of the text book will be seventy-five cents in cloth and fifty cents in paper, and it is hoped that the book will be ready by April.

The book for Juniors this year will follow quite a new line. Instead of being simply a collection of stories to be told or read to the children, it is in reality a complete leader's manual, containing not only stories, but also suggestions for programs, games, songs, hand work, etc. Its author is Miss Joyce Manuel, who wrote our successful "Junior Citizens," and this book will follow much the same lines as the "Junior Citizens" and "Mayflower Program Book," but with greater and more detailed emphasis upon the home missionary work that is being done for children by our various home mission boards. There will obviously be no need of a leader's manual to accompany this book, but there will be a new set of picture stories. Picture sheets that have been issued in the past can be used so well in connection with next year's subject that no new picture sheets will be prepared.

Orders for this literature may be sent to the Federation headquarters. Fliers giving more detailed information will gladly be supplied as soon as they are ready. Begin now to make your plans to advertise and use this fine material. But first be sure that you are thoroughly familiar with it yourself, that your own enthusiasm may be contagious.